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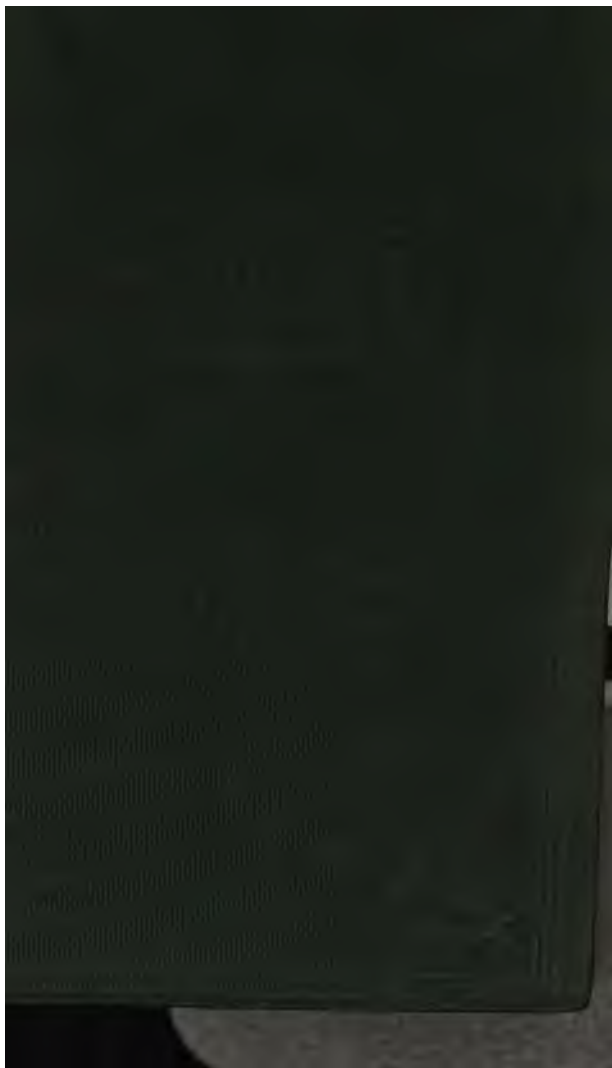
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*novels*

THE

STRANGE PLANET,

AND

OTHER STORIES.

BY THE AUTHOR OF

“AIDS TO DEVELOPEMENT,” “THE MEMORIALS  
OF TWO SISTERS,” &c.

LONDON :

J. HATCHARD AND SON, 187, PICCADILLY.

1844.



## P R E F A C E.

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A DIFFICULTY is often felt by Christian parents and teachers, in finding such occupation for children during the Sunday, as shall make that sacred day, both profitable and pleasant to them.

It was to meet in some measure this difficulty, that the following stories were written for a class of young persons, who were led by familiar conversation to discover the meaning of the allegories, and to draw practical inferences from them. For each subject they were required to bring proofs, and in this manner a Scripture lesson was given, calculated to awaken attention and interest.

use the subjoined texts have  
lected and annexed to each su

The general want of a connec  
ledge of the Scriptures, inc  
writer to throw together th  
facts contained in them, and to  
the history down to the presen  
the form of a narrative. The  
customed to teaching, could ha  
the extreme ignorance that ex  
amongst well-educated persons  
jects connected with the Script  
this partly from not realising  
there recorded, as the narratives  
events which have occurred, a  
from reading the Bible. not as

parallels to the passages cited in the stories, but also as illustrations of the meaning they are intended to convey. Children will be much more interested, if allowed to bring their own references, than if merely required to look out those supplied for them.

The writer's end will be fully answered if the perusal of these stories, should lead any young persons to feel "the sabbath a delight," instead of looking upon it as a weariness, and longing that it should be over, as is too often the case, when the child, unable to keep its attention continually directed to high and holy things, is yet expected to be occupied with such employments as are suited to the sacredness of the day.



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THE  
STRANGE PLANET.

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PART I.

SEVERAL thousand years ago, there was seen in the midst of the suns and moons, which hung round the vast firmament, a crude mass of matter, it might have been the wreck of a former world, but now it was shapeless and void.<sup>1</sup> Out of this the Lord God made a beautiful Planet,<sup>2</sup> which He filled with various kinds of living creatures. He gave it a sun to enlighten it by day, and a moon to shine

<sup>1</sup> B. c. 4004. Gen. i. 2.

<sup>2</sup> Col. i. 17; Heb. i. 2.

bounds so as might best contribute to his blessing and advantage. In these creatures he should place them some of these to fly in the air, some to inhabit the waters, and some to dwell on the ground, and to each he should give his food and nourishment.<sup>4</sup> Then he took of the dust of the earth, and formed a creature, on whom he bestowed high powers and faculties; he also infused into him the breath of life, and made him a living soul.<sup>5</sup> He made him holy and upright in Himself. When all these works were finished and +

ing stars sang together and the angels of God shouted for joy,<sup>6</sup> and God Himself looked on his work, and said that it was very good.<sup>7</sup> To the creature whom God had formed after his own image, He gave a companion, and He placed them both in a beautiful garden, full of all kinds of delights, pleasant to the eye, and good for food, and nothing therein was denied them but the fruit of one tree, which they were told it would destroy their happiness to partake of.<sup>8</sup> God himself and holy angels were their companions; they talked fearlessly with them; and here they might have dwelt for ever, having their joy continually increased, by seeing the world filled with creatures like themselves, of whom they were to be the parents; but they were forewarned, that if, in disobedience to the command

<sup>6</sup> Job xxxviii. 7.

<sup>7</sup> Gen. i. 31.

<sup>8</sup> Gen. ii. 8—25; 1 Cor. ii, 8, 9.

... spot, and after a while  
to the ground out of which  
made.<sup>9</sup>

In an evil hour, a bad spirit  
into that garden, and taking the  
one of the lower creatures which  
there, persuaded the weakest  
two beings to disobey God, and  
the other to do the same.<sup>1</sup> Then  
once a sad change came over them  
were afraid of their Maker, and  
hear his voice when He spoke to  
So He sent them out of that garden,  
and they dwelt in a place  
they could no longer gather fruit  
eat them without toil ;<sup>3</sup> nor have

1 1 1 1 1

one of those who had before been their companion, now kept the entrance to the garden, with a flaming sword.<sup>4</sup>

Then they soon began to feel the bitter sorrow which they had brought upon themselves, for though God gave them children to replenish the earth, sin and death came likewise,<sup>5</sup> and marred their peace and spoiled their happiness; and if God had not promised before he exiled them, that their misery should not last for ever,<sup>6</sup> they would have laid down in despair; for every day things got worse, and the more men increased, the more violence overspread the Planet.<sup>6</sup> But God told them that He would not give them up, nor cast them off finally, but that He would bring them back to Himself, though there was only one way by which this could be accomplished—that in due time, one should come of

<sup>4</sup> Gen. iii. 22—24.

<sup>5</sup> Gen. iv. 1—16.

<sup>6</sup> Gen. iii. 15.

<sup>7</sup> Gen. vi. 1—5.

must be constantly looking  
that they might never for  
learn that the shedding  
necessary for the removal  
must continually offer up  
of the animals He had made  
out their blood upon the  
over, He yet gave them the  
good angels, who still longed  
longed for the time, when to  
again their companions, and  
in perpetual worship, as  
promised to them, should be  
condition of all those, who  
worshipped their Creator, and  
through the sacrifice of

help them in their weakness, and to suggest good thoughts to their minds, and to fight for them against the multitudes of evil spirits, who now came down amongst them, and urged them to do wickedly ; and the power of the latter was soon shown, for violence and oppression, discord and strife, took place of peace and love, and that world which had so lately come forth from the hands of its Creator, and was " very good," now from its rebellion rightly merited the name, of the Strange Planet. And ere long, so fierce was the enmity against the Creator, that only one was left of all his creatures, who loved and honored Him.<sup>9</sup> He was told for a long space of time, to give warning to all his fellows, that unless they turned and repented they should all be swept off the earth with one fearful destruction.<sup>1</sup> But they

<sup>9</sup> Gen. vi. 5—12.

<sup>1</sup> Gen. vi. 13 ; 1 Pet. iii. 20 ; 2 Pet. ii. 5.



preserved that one man and family alive, together with some creature he had made, He sent waters to cover the Planet, it from its pollutions: and the world perished.<sup>2</sup>

But in spite of this awful war was not long before the Strange being again filled with inhabitants began to defy the Almighty. The people resolved to dwell in one place to devise means, by which they reach up to heaven in other words that one which God had pointed they refused to scatter themselves the face of the Earth.

their own ways and find pleasure in them, God caused them all to speak such various tongues, that they could not hold intercourse with each other, and thus they were scattered abroad according to his word.<sup>4</sup> Still they repented not, but the further they went, the more they forgot their true Lord, and in the place of his worship, they each set up a worship of their own. Some thought, that because the sun made the Planet fruitful, and caused it to bring forth food, that to it they owed homage, and others knelt before the moon, and all the host of heaven. And others had their minds so darkened, that they cut figures out of the wood, and stones, which they saw around them, and said, these are our Gods; and others, bowed down before birds, and beasts, and creeping things. And as their understandings were darkened, so their hearts grew hard and

<sup>4</sup> Gen. xi. 5—9. B. C. 2247.

wicked, and "they did not like to retain God in their knowledge:" so he left them to follow the devices and desires of their own hearts.<sup>5</sup>

But after the people had been scattered abroad for several centuries, following their own perverse ways, God called one of them out, and separated him from the rest, that he might teach him the truth concerning Himself; He made to him great promises, called him his friend, told him that he would give to his posterity a goodly land, where they should always dwell, and where He would be known and worshipped; that

fully understand this, God commanded him to give up his only son, and he unhesitatingly obeyed; but when he had thus been tried to the uttermost, he was restored to him again.<sup>7</sup> Generation after generation followed, and the descendants of this faithful man, were carried through sore trials and afflictions, but yet they were not forgotten, but at the very time fixed beforehand, a great Deliverer was raised up for them<sup>8</sup> by God, who brought them, through multitudes of troubles, to the land so long promised, and which was now given to them for a possession. But on their way thither, God taught them still further; He spoke to them by a voice from Heaven, and declared to them his will, and taught them how they ought to serve him.<sup>9</sup> He told them,

<sup>7</sup> Gen. xxii. 1—19; Heb. xi. 17—19; James ii. 21—23.

<sup>8</sup> B. c. 1491. Ex. chaps. i. to xii. Ps. cv. 26—45; Neh. ix. 9—15; Acts vii. 20—38; Heb. xi. 23—39.

<sup>9</sup> Exod. xx.; Deut. v.

and be nearer to them, than  
been before,<sup>1</sup> and he again  
offer to Him sacrifices conti  
assured them that if they did t  
they should be blessed abov  
on the face of the Planet.<sup>3</sup>  
fulfilled his promises, and l  
this people such a glorious  
they had all that heart cou  
desire.<sup>4</sup> Moreover whenever t  
to know His will, they had o  
Him of it, for He came, and dw  
them. Though they did no  
face, because they could not  
and live, ever since the first tra  
in the garden. yet He only b

cloud that they might not be afraid.<sup>5</sup> God also chose out from amongst them a whole family, whose only occupation was to be His service ; they were diligently to study His laws and to teach them to the rest of their countrymen.<sup>6</sup> And now it seemed as if there was nothing wanting, to make these people fully blessed,<sup>7</sup> though all the rest of the Planet was covered with those, who were going after their own ways, and suffering the consequence of so doing. But alas! these also went astray, and mixed themselves up with the enemies of their God, and though He never left them unwarned, yet they did evil in his sight,<sup>7</sup> so that they brought upon themselves frequent punishments. At length they resolved

<sup>5</sup> Exod. xxv. 10—22; Numb. vii. 89; 1 Kings ix. 3; 2 Chron. vii. 16.

<sup>6</sup> Numb. iii. 11—51; viii. 5—26; B. C. 1490.

<sup>7</sup> Judges, ii. 11—23; iii. 5—14; iv. 1—3; v. 8; vi. 1—6; viii. 27, 33, 34; x. 6—18; xiii. 1.

their God was their king,<sup>8</sup> very merciful, forgave them their kings, built in the land a wondrous Temple, the sacrifices and offerings to be brought,<sup>1</sup> and where they came up to worship three times a year.<sup>2</sup> But even this made the example of worshipping others followed his evil ways the warnings of the message came, inspired by God, to of the punishments which v

<sup>8</sup> Deut. xvii. 14—20 ; 1 Sam. vii 12—19.

those who thus provoked his anger.<sup>4</sup> These also taught them of the blessed Saviour, who should finally come and deliver not their nation only, but also all the dwellers on the strange Planet from the sin which separated between them and God.<sup>5</sup> But they revolted yet more, and at last their provocations became so intolerable that God permitted their enemies to fall upon them and destroy their Temple and to carry them up out of that good land, into a distant country, where they were sorely punished for their sins.<sup>6</sup> But even there they were not forgotten, for He made their very

<sup>4</sup> Isa. i., iii., v., ix. 8—21, x., xxviii., xxix., xxx., xxxi. Jeremiah, Ezekiel, Hosea, Joel, Amos, Micah, Zechariah, Malachi.

<sup>5</sup> Ps. xxii., xlv., lxxii.; Isa. ix. 5—7, xxxii. 1, 2, xl. 1—11, liii., lxi., lxiii., lxv.; Jer. xxiii. 5—8, xxxiii. 15—18; Ezek. xxxiv. 11—31; Dan. ix. 24—27; Mic. v. 2—5; Hag. ii. 6—9; Zech. iii., vi. 12, 13, ix. 9—12, xii. 10—14, xiii. 7—9; Mal. iii. 1—3, iv. 2.

<sup>6</sup> B. c. 601. 2 Kings xxv; 2 Chron. xxxvi. 1—21; Jer. xxxix., lii.



them to rebuild their beautiful Temp  
And one of God's messengers encourag  
them in the work by declaring, that i  
that very Temple should come the d  
liverer, for whom the nation had so lo  
wished in vain.<sup>8</sup> But before this prom  
was fulfilled, again they sinned, and w  
punished. They were brought un  
the power of cruel tyrants, and th  
holy Temple was defiled, but God ag  
raised up for them a deliverer, w  
exalted their nation to a state of su  
glory, that they thought he must sur  
be the Saviour whose coming had be

again blasted, for he was removed by death, and they had to wait yet longer for the promised Deliverer.<sup>9</sup>

<sup>9</sup> 1 Maccabees; 2 Maccabees. B. C. 163.

THE  
STRANGE PLAN

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PART II.

AT length the full time arriv  
multitude of the heavenly host  
upon the Strange Planet, and a  
the glad tidings, that the prom  
now to be fulfilled.<sup>1</sup> There w  
Heaven, for it was there procla  
the creatures whom God had n

dwell for a while amongst them, and veil His glory in mortal flesh,<sup>2</sup> that being born of one of themselves He would set an example of perfect holiness, obedience, and love, and would suffer with, and for them.<sup>3</sup> Then all the angels of God were commanded to worship him.<sup>4</sup> Thus much they knew, and they longed to look into the rest of the great mystery which hung over this event.<sup>5</sup>

One sweet solemn night, when the stars were shining brilliantly, and the air was calm, and "there were shepherds abiding in the field, keeping watch over their flocks," they were astonished and overwhelmed by suddenly hearing the voice of an angel announcing the birth that day, of the Deliverer for whom they had so long looked, and then a burst of celestial music was heard, and "a mul-

<sup>2</sup> John i. 14; Phil. ii. 5—11.; 1 John iii. 16.

<sup>3</sup> Heb. ii. 9—18.

<sup>4</sup> Heb. i. 6.

<sup>5</sup> 1 Pet. i. 12.

titude of the heavenly host" joined in announcing the welcome news.<sup>6</sup> The angels then ascended again into heaven, and the shepherds went quickly to the place to which they were directed that they might worship their new born king.<sup>7</sup> And there went also to that place of His humiliation, some who had come from afar off, guided by a wonderful star, and they fell down and offered to Him the gifts due to a king.<sup>8</sup> The news of this strange event was soon spread abroad, and excited the fears of the king, who then ruled over the chosen people; he therefore sought to destroy one whom

less eagerness these events. They saw their Lord carried out of danger,<sup>1</sup> nourished up like one of the creatures He had made, increase in wisdom and in stature,<sup>2</sup> and they longed for the time when his humiliation should end, and His glory should burst forth. But they soon witnessed yet greater wonders: They saw Him go down into a stream that watered that land, with one of the creatures He had made, and who had been appointed His forerunner,<sup>3</sup> and there submit to that rite by which all his true followers were ever hereafter to be distinguished. But after this act of humiliation they heard the Holy One proclaiming, that He was the promised Deliverer.<sup>4</sup> Hitherto the people generally,

<sup>1</sup> Matt. ii. 13—15, 19—23.

<sup>2</sup> Luke ii. 52.

<sup>3</sup> Matt. iii. 13—15; Mark i. 9; Luke iii. 21.

<sup>4</sup> Matt. iii. 16, 17; Mark i. 10, 11; Luke iii. 21, 22; John i. 32—34.

instead of welcoming Him, seemed scarcely to know that He was amongst them, and the angels hoped that after this declaration they would all unite in crowning Him their King.

What was then their wonder to find that He was driven thence into a savage wilderness, where the enemy who had tempted the first parents of the race was suffered to exert all his malice in tempting their beloved Lord, and for forty days they saw him wrestling with the foe but in the end he conquered,<sup>5</sup> and then they gladly lighted down and ministered unto Him.<sup>6</sup> After this event their

many believed on Him,<sup>7</sup> and said, "is not this He for whom we are looking? when He cometh, will He do greater things than these?" Yet, though by consulting the written declarations of God, which they so carefully preserved, and by remembering the voices of those who had spoken to them before, and promised them a Saviour,<sup>8</sup> the people saw that this was just the time in which they should expect Him, and also that He was in all points what these writings said,<sup>9</sup> yet they could not believe on Him, because they wanted Him to be a mighty monarch, and adorned with worldly grandeur, who should gratify their pride and satisfy their ambition by making them great upon the earth.<sup>1</sup> There had been a token given them which

<sup>7</sup> John ii. 1—14, iv. 47—54, v. 1—16.

<sup>8</sup> John iv. 25, 26.

<sup>9</sup> Matt. i. 22, 23, ii. 4—6; Luke iv. 14—22.

<sup>1</sup> Matt. xx. 20—23; Mark x. 35—40.



made their blindness more inexcusable this was, that a Prophet had been promised in their writings, who should go before, and make ready the ways of their king,<sup>2</sup> and such an one had actually come, and had pointed Him out as the descendant of their own royal line of kings and the only Saviour,<sup>3</sup> and had been slain for faithfully rebuking the wicked monarch.<sup>4</sup> But He was not despised and rejected by all, and from amongst those who listened to his voice He chose out twelve, whom He permitted to follow Him in his journeys, to be with Him in his retirement, and to be con-

norance, and often unbelief, yet He tenderly reproved and graciously instructed them, and told them that what they knew not now, they should know hereafter,<sup>6</sup> when He should leave them and send another Comforter, who would abide with them for ever.<sup>7</sup>

When He had taught them again and again, the simplest forms of truth, He sent them two and two into every city in the land, to tell the people that He was come, and would soon, in person, visit and teach them. He gave these men power to do all sorts of wondrous works, that no doubt might remain of their authority, and whence it came.<sup>8</sup> The angels followed the steps of these messengers, and saw to their amazement, that the greatest part of the people gave no heed to them, others would not even let them pass through their cities, and others

<sup>6</sup> John xiii. 7.

<sup>7</sup> John xiv. 16, 26, xv. 26.

<sup>8</sup> Matt. x. ; Luke ix. 1—6.

dear Lord surrounded, in  
itudes of anxious follower  
were principally the weak, and  
diseased who came to Him t  
bodies, and as many as he t  
made perfectly whole.<sup>1</sup> At  
went to a silent grave, and wit  
a conqueror over death, con  
sleeping body to come fort  
At another time, He met a  
and touched the bier, and be  
sit up.<sup>3</sup> Sometimes, witho  
ing the sick couch, He would  
who were bewailing their dy  
return, for they are healed.<sup>4</sup>

thousand ways, and amongst all kinds of people, He displayed his Almighty power ; “ but most chiefly in showing mercy.” Borne down by suffering and sorrow, He often spent whole nights on the bleak mountains’ tops, wrestling in prayer for those, who would not come to Him, that they might have life.<sup>5</sup> Very seldom did He display in other ways than in those just related, his great glory, but once to comfort the souls of his disciples, and to lift them up to higher contemplations before He told them news which would wring their hearts, He took three of them with Him into a mountain, and there, clothed in the brightness of celestial light, He showed them on that holy mount that He was indeed their Lord and God ; and they heard the same words from Heaven, which had once before

<sup>5</sup> Matt. xiv. 28 ; Luke vi. 12 ; xxi. 37 ; John viii. 1.

... they must soon lose Him, in  
short time He should ascend w  
was before, that they his friends  
lowers should stay behind, and th  
must go into all the world and c  
message which He left with them  
was, that all who should follow  
ample and take up his cross, an  
should receive the token which I  
received when He first came a  
them,<sup>8</sup> and should give themsel  
to Him, casting away every othe  
should be preserved from all evil  
moreover, that finally He would  
again and take all such to Himse  
raise them up from this earth in

takers with Him in the heavenly joys, from which He had stooped down that He might lift them up.<sup>9</sup> But this, said He, is not all; sorrow will fill your hearts when I tell you what must first happen.<sup>1</sup> These men to whom I have shown such love will take away my life. I shall be delivered up to them, and thus it must be.<sup>2</sup> Then they besought Him not to go up to the city, where He said that this should happen,<sup>3</sup> but He told them that they could only have life through his death,<sup>4</sup> and that the sacrifices they were daily offering, pointed Him out as the way by which they and all their race were to be delivered. Then

<sup>9</sup> Matt. xix. 28; John xiv. 1—3, xvii.

<sup>1</sup> Mark x. 32—34; John xvi. 6.

<sup>2</sup> Matt. xvii. 22, 23; Mark ix. 31; Luke xviii. 31, 32.

<sup>3</sup> Matt. xvi. 21—23; xx. 17—20; Mark viii. 31—33.

<sup>4</sup> Matt. xx. 28, xxvi. 28; Mark xiv. 24; John x. 15—18, xi. 51, 52; Luke xxii. 20.

which he spoke. When the  
the city where the beautiful  
the angels who were hovering  
Lord saw Him sit down at  
it, telling his followers that  
the people would turn to  
should be spared, but He knew  
would not, but that this beauty  
would soon be laid desolate  
temple be thrown down, and  
people should be all scattered.  
When He entered into the  
of the people came forth to  
welcome Him, but the rulers  
those who did so.<sup>6</sup> After  
went into the temple of which

pollutions, so that the people wondered.<sup>7</sup> But all these things the more stirred up his bitter enemies against Him, who would not listen to his voice, or be won by his love, and they plotted together how they should destroy Him.<sup>8</sup>

But the angels had now to see a sadder sight, for amongst that little company who had always been with their Lord, they saw one conspire with these evil men, and accept some vile pieces of earth as the price of his treachery.<sup>9</sup> Then their Lord entered into an inner chamber, and with the same looks of tenderness, with which he had ever regarded them, He declared that one of them should betray Him.<sup>1</sup> After this,

<sup>7</sup> Matt. xxi. 12—14 ; Mark xi. 15—17 ; Luke xix. 45, 46.

<sup>8</sup> Matt. xxi. 15, 16 ; Mark xi. 18 ; Luke xix. 47, 48 ; John xii. 19.

<sup>9</sup> Matt. xxvi. 14—16 ; Mark xiv. 10, 11 ; Luke xxii. 3—6.

<sup>1</sup> Matt. xxvi. 20—25 ; Mark xiv. 17—21 ; Luke xxii. 21, 22.



and be nourished by his life  
to each memorial tokens, and  
frequently repeat the same :  
came to them again.<sup>2</sup>

After this, He went out in  
garden, where He endured  
sufferings, that the angels could  
the sight ; and one of them was  
sent to comfort Him.<sup>3</sup> These  
cruel men entered the garden  
ried Him away, and after every  
indignity and scorn which they  
of their rage could heap upon  
persecutors fulfilled his own  
slew Him.<sup>4</sup> Then the sun with  
this strange Planet would not

it; the rocks were torn in pieces,<sup>5</sup> and the angels waited in silent wonder the end of these mysteries. They saw their Lord borne to the silent tomb; thither they followed Him, knowing that the darkness could not long hide Him who was the light itself,<sup>6</sup> and presently a mighty earthquake rolled away the stone, and they sat upon it; and He who had thus delivered his people, arose the conqueror over death and the grave.<sup>7</sup> Then was joy through all the heavenly host, —then they waited with glad expectation till the moment of his return to dwell amongst them, and soon their joy was full, for after tarrying forty days longer on earth<sup>8</sup> He ascended up on high,<sup>9</sup> and

<sup>5</sup> Matt. xxvii. 51—54; Luke xxiii. 44—46.

<sup>6</sup> Matt. xxviii. 57—66; Mark xv. 42—47; Luke xxiii. 50—56; John xix. 38—42.

<sup>7</sup> Matt. xxviii. 1—8; Mark xvi. 1—8; Luke xxiv. 1—9; John xx. 1—9.

<sup>8</sup> Acts i. 3.

<sup>9</sup> Mark xvi. 19; Luke xxiv. 50, 51; Acts i. 9—11.

with the song, "Lift up  
ye gates, and be ye lift up  
doors, and the King of gl  
in; Who is this King of  
Lord strong and might  
mighty in battle. Lift u  
O ye gates, even lift ther  
lasting doors, and the K  
shall come in; Who is  
glory? The Lord of hos  
King of glory." <sup>2</sup>

<sup>1</sup> Ps. lxxviii. 17, 18; Eph. iv.

<sup>2</sup> Ps. xxiv. 7—10.

THE  
STRANGE PLANET.

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PART III.

THE angels who had been so long watching with intense interest over the strange Planet, and had seen such extraordinary wonders performed upon it, were now commissioned to go and comfort those who were left alone and sad on its surface, sorrowing for their Lord, and gazing up after Him till a cloud received Him out of their sight. They were not long alone, for gladly these messengers descended, cheered and comforted their hearts,<sup>1</sup> told them that

<sup>1</sup> Acts i. 10, 11. A.D. 33.

— said, that they might do  
whatever they would, and he  
swore them, and that they  
shew their love to Him, by going  
to their deluded countrymen, to  
warn them of their impending danger, to  
show them that still there was mercy and  
life for them, if even now they turned  
to Him whom they had slain, but who  
was still alive again; and then they reminded  
them of their Lord's command, that they  
should go into all the world, to visit the  
nations who were sitting in the dark  
of idolatry, and worshipping the  
sun and moon, or bowing down to idols,  
the work of their own hands. "Go  
ye forth, and preach the gospel to  
the angels."

city.<sup>2</sup> They met together and worshipped their Lord,<sup>3</sup> and whilst they were so doing, a strange sight was seen; tongues as of fire, lighted down on them, and so they were fitted to fulfil their great commission.<sup>4</sup> The hindrance which stood in their way was removed; the confusion of tongues, which had scattered abroad all the nations,<sup>5</sup> was now no obstacle to them, for they spake in all languages, by the power of the Spirit. At once they boldly stood up, not fearing the faces of their enemies, and in spite of danger and death, they proclaimed the truths which they were commanded to declare.<sup>6</sup> Multitudes soon united themselves to them, who were willing to share the same sufferings.<sup>7</sup> One who had been

<sup>2</sup> Acts i. 12; Luke xxiv. 52.

<sup>3</sup> Acts i. 14.

<sup>4</sup> Joel ii. 28, 29; Acts ii. 1—21.

<sup>5</sup> Gen. xi. 1—9.

<sup>6</sup> Acts ii. 22—40, iii. 12—26, iv. 8—13, v. 29—32.

<sup>7</sup> Acts ii. 41—47, iv. 4, x. 44, 45, xii. 24, xvii. 34.

devoted all his strength to  
cause.<sup>8</sup> Then were the an  
employed in comforting the  
those who were cast down,  
others from prison, sustaini  
in the midst of storms and per  
and they gladly flew hither ar  
bearing messages of love t  
Lord, and ministering to his  
But the work which they  
was to go and stand by those  
departing, and to bear then  
the strange planet, to their et  
ing place.<sup>1</sup>

These men, who had been  
lously endued with the gift of

news, that those who dwelt in the spot which was once so favoured were no longer to be distinguished above others, but that all the inhabitants of the earth, were to share the same privileges.<sup>2</sup> Nay, more, that the people who had rejected their true King, were soon to be scattered abroad, a scorn and a proverb,<sup>3</sup> and that their beautiful temple was to be cast down and trodden underfoot. But as these calamities were not at once brought upon them, they boasted that their triumph was complete, and blindly and ignorantly they still looked for a deliverer. But in other lands the glad news was welcomed, the idols were thrown down, and the little company swelled into a great multitude,<sup>4</sup> and everywhere devoted men

<sup>2</sup> Acts ix. 15, x., xi. 1—18, xiii. 46—49, xiv. 1—27, xv. 3, 11—29, xvii. 4, 16—34, xviii. 4—11, xix. 10, 17—22, xx., xxi. 18—25, xxii., xxvi. 17, 18, xxviii. 28; Rom. i. 14—16; 1 Cor. i. 21—25.

<sup>3</sup> Acts xiii. 46, xxviii. 25—28. A.D. 43.

<sup>4</sup> Acts ii. 41, 47, v. 5—14, xi. 21, 24.



vens.<sup>5</sup> But though long-suffered over that guilty place, once so beloved, and seem could not bear to destroy, yet elements were at work in the wickedness of the people, which at length their ruin. Having their true Lord, they would the yoke under which they g they madly resolved to revolt, as they were straitly beleagured and foes on every side. But even t did not open their eyes, though every frightful form came in them.<sup>6</sup> They still persisted in king only brought them in-

angels watched in grief over the fated city, but they no longer succoured it; they indeed led out by the hand into places of safety the followers of their Lord,<sup>7</sup> but the rest they helped not; spirits of darkness hovered around, suggested to the people every form of evil, mocked at their delusions, and rioted in their overthrow, put pride into their minds, and fanned the flame of their mad determination; and though their enemies besought them to yield, and offered them terms of mercy, they hardened their hearts yet more, and closed their eyes to hope. Then dire want prevailed in the wretched place, and those who had joined together against their Lord, plotted now against each

<sup>7</sup> Matt. xxiv. 15, 16; Mark xiii. 14.

According to their Lord's command, the Christians who were in Jerusalem, seeing a Roman Eagle placed in the Temple, fled to Pella, and were all preserved *from danger*.

in the air, and at length the  
sounded through their ears  
"Let us depart." Sudden  
burst out from every part  
words of their Lord were  
nothing was left of all that  
boasted of as their glory, and  
rable people were taken and  
ried afar off into captivity.<sup>8</sup>

The commissioned ambassadors  
everywhere proclaiming that  
but ere long the same evil  
had stirred up the miserable  
voted city, put it into the  
men, to try and crush them.  
saw that

good angels and through the faithfulness of their Lord, who had promised to be with them and to strengthen them, more were daily added to their cause. Then these evil ones resolved to stir up an universal enmity against them, that they might be overwhelmed at once, and perish, and no remnant of them be left to desolate the kingdom of evil. So they all joined in this fearful plot, and destroyed such multitudes of the faithful, that it seemed as if not one could be left on the earth. They tore them to pieces, cast them to savage beasts, took the weakest and feeblest, and made them undergo every suffering that evil spirits could devise ; but the good angels stood round them waiting with chariots of fire and horses of fire, to carry them straight up to the presence of their Lord. And all these schemes availed not, for some escaped, and had been concealed from the fury of their enemies, and these, as if

their Master's cause. But long permitted to do this, they again got the mastery, and new foes. Ten times was the and all the powers they were employed to root out from the earth,<sup>9</sup> yet as if fresh vigour, the more they the more they gained strengthed the power of their empire spread gradually over a great world.

The angels guarded with the writings, which had first to the favoured people, and t

now been added the history of their Lord, whilst he dwelt in the strange Planet, and the histories of the twelve men whom he had selected. These Records were the especial objects of rage to the evil spirits, and those whom they instigated, but though they frequently seized upon and destroyed many of them, still they survived, still they remained in all their perfection ; the heavenly Spirit was in them, and they could not be obliterated. And whilst many of the nations of the earth gradually came to destruction, the opposed followers of their Lord gained strength, and at last one powerful king declared that he would protect and support them,<sup>1</sup> and they saw with joy that now their Master's name would be ho-

<sup>1</sup> Constantine, born 274. He removed the seat of empire to Constantinople, A. D. 330 ; and about the year 311, in consequence of the appearance of a cross which he saw in the heavens, he embraced Christianity, and from that time protected its disciples.

noured in the Planet, which —  
graciously condescended to favor  
his presence, and where He had p  
at last to come again and reign.  
their troubles were not at an e  
when they had outward peace,  
sions sprang up amongst the  
and some who called themselves  
Master's name, and appeared to b  
His family, differed widely from  
obedience to Him, and in subtr  
His laws ; they tried to mix up  
of the world, with His ways, t  
tain for themselves great name  
power in the strange Planet.

—ed to forget th

wly as He was, when He dwelt amongst em. He had always some true followers, though those around them, grew uily more careless in their lives, and allowed more eagerly the suggestions 'the evil spirits, who now began again to iumph.

In one part of the Planet there was pecial cause for mourning, for there the ople had agreed, to set up one from ongst themselves over them, and to ow down to him, and own him almost r their God, and to give him such ower, that at length he began to fancy at all the people were made only to serve m, and that he might rule them as he eased.<sup>3</sup> And those who dared still to llow their Master's laws, and refused edience to him, he tried utterly to estroy, and he hoped at length to root em out of the Planet. Things went i thus, and grew worse and worse, till

<sup>3</sup> Rev. xvii.



only waiting His command  
oppressed followers, to go  
mighty foe, were permitted  
aid. But whilst they help  
evil spirit, who was called a  
of darkness,<sup>4</sup> managed by  
spread a thick cloud over  
that the people could hardl  
the written word of God, &  
stirred up the great power  
have just spoken, to forbid  
whom he ruled to study  
that he only could understan  
set up his laws instead of  
and the darkness grew every  
and it seemed as if it never

kept the light burning brightly in some places, and had not suffered the evil one to put it out; and at length He stirred up the spirits of several faithful people in different parts of the strange Planet, who rose up and fought against the great power that had tried to put all under it, and they spread the holy writings far and wide, and though they were opposed and trampled upon, yet opposition only gave them greater strength, and the light began again to shine, and the angels to fly hither and thither, cheering and animating and encouraging them in their good work, so that they shook off their fears and stood up a great army, and made their mighty foe tremble before them. And the angels told them that though yet there must be great troubles and great trials, and that the clouds would thicken afresh and the darkness once more seem as if it would obscure the light, yet again should the

conqueror over all that opp  
 After this the angels saw, th  
 in the places where the light  
 shone, did it shine now, b  
 many parts of the Planet,  
 previously had no light at all. .  
 it had always shone from the  
 it had been first lighted by the  
 their Master himself or his  
 followers, there it became very  
 and many of those who were se  
 teach their countrymen, very  
 fulfilled their commission.

<sup>5</sup> John i. 4, 7—9, viii. 12, ix. 5, xii.  
 John 5.

<sup>6</sup> 1 Cor. xv. 25. 26. Heb. 1: 10

THE  
STRANGE PLANET.

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PART IV.

WHILST the events which have been just related, occurred in one part of the Planet, a very violent revolution took place in another part of it.

There had been a general expectation, just before the coming of the Saviour, that some one would be sent from heaven, to deliver mankind from their darkness, and uncertainty, about a future state, and to teach them all those things, which they desired to know. Those who did not receive Him still fostered this vain hope, and thus laid themselves open to false teachers who should pretend to be mes-

power and authority persuaded  
to follow him, to embrace his  
and own him as their pro  
promised to those who did so  
wards on earth, and to those w  
fighting for him, all kinds  
gences and gratifications, i  
in another world. He soon  
multitudes of followers, an  
by their aid, war and desola  
many countries, murdering  
who refused to embrace his reli  
to admit his claims to be the F  
the Lord.<sup>8</sup>

All this while, the once favoured nation were not forgotten, though they were scattered as wanderers and outcasts over the face of the Planet. They were doomed to undergo fearful punishments for their grievous sin in rejecting their true Lord.<sup>9</sup> They preserved carefully

he was appointed the Prophet of God. He at first was only able to obtain a few followers, and afterwards he was persecuted by his near relatives, and fled for his life to Medina : this event was called the Hegira. At Medina he was received, and his claims to the prophetic office admitted. He there built a temple, established his false worship, and had sovereign power conferred on him. He then pretended to have received a divine command to spread his doctrines by the sword, and he promised eternal happiness to those who joined him in his enterprises. His army soon increased, he conquered Arabia, and after that other countries, which he obliged to embrace his doctrines and own him for their prophet. His religion was called after him Mahomedanism or Islamism. His death took place in the year 632, at the age of sixty-three. The numbers of those professing his religion at the present day, amount to 199,522,000.

<sup>9</sup> Lev. xxvi. 14—43; Deut. xxviii. 15—68.

according to the promises which  
therein, that, when the punishment  
their sins should be accomplished,  
the Deliverer would come and rescue  
to their beloved country, with Him  
should reign with Him gloriously.  
This faint and distant dawning  
just kept them from despair, and  
they were often brought to the  
verge of ruin, they could not be  
utterly crushed, and though, when  
they went they were treated with  
and contempt, yet they were  
believing, that they were destined  
future greatness, and were believing  
their fathers' sakes.<sup>2</sup> It was in the

supposed that those who were themselves enjoying the full blessings of the love of God, would have been anxious to win back to him his own lost ones, but this, alas! was not the case, and they forgot for a long season, that they themselves only partook of those blessings, which their elder brethren had lost for a time.<sup>3</sup>

Things, as we said before, had undergone great change in the Planet. Efforts had been made in various parts of it to break the yoke which one great tyrant had placed on the necks of many over whom he had no real claim.

The people had begun to read the sacred writings themselves, and to stand up boldly for the cause of their Master.<sup>4</sup> There was one part of the Planet which

<sup>3</sup> Rom. xi.

<sup>4</sup> In Germany, Luther, Melancthon, Bucer, &c. In Switzerland, Zuinglius, Capito, Haller, Calvin, &c. In



... intelligence. . .  
tyrant had for some time, inde-  
cised a good deal of power, but  
never able to obtain so much the  
other portions of the Planet.

About the time of which we  
speaking, the nation had thrown  
allegiance to him,<sup>5</sup> and had sei  
writings, which he had forbidde  
to read, and had spread them  
wide, by the help of the good ang

Italy, Carracciolus, Olympia Morata, René  
Sweden, Olaus, Lawrence Petri, Cæssinus, M  
In France, Brissonet, Etaples, Farrel, Coligni, &  
and many others, were witnesses for Christ i  
teenth century.

<sup>5</sup> In the reign of Cæsar

succoured them mightily. But again for a time the clouds gathered over this spot, and the Prince of darkness made a terrible stand, and seized upon the people and slew them.<sup>6</sup> Yet it was only for a little time that he prevailed, for their Lord succoured them with His own strength, and raised up bold and faithful witnesses for his truth,<sup>7</sup> so that the enemy was routed, and the true light shone out, more brightly than ever, and buildings were raised to the honour of their Master, in which He was truly worshipped and served, whilst the power which had set itself up against Him, became daily weaker. Though the inhabitants of some parts of the Planet were

<sup>6</sup> During the reign of bloody Mary, who restored Popery, and cruelly persecuted all those who maintained the doctrines of the Reformation. She came to the crown 1554, and died 1558.

<sup>7</sup> Cranmer, Latimer, Ridley, Hooper, Farran, Rogers, Saunders, Philpot, Taylor, Bradford, &c. &c.

of it was yet in revolt again  
There were his ancient people  
scorned Him, and the vast num  
those who followed the false teach  
the multitudes of idolaters w  
worshipping all kinds of fi  
ties ; and even amongst those  
the name of the Lord, there w  
who loved Him not in their he  
only professed to be his disci  
cause it was the custom of t  
where they dwelt. The ang  
watched anxiously all these thi  
one to another, " What shall be  
of these wonders ? " Then th

over, He commanded them to stir up the hearts of his true worshippers, to go likewise into all parts of it, to proclaim to others His great love. Then the angels did so; and they hoped that those who loved their Lord would rise up with one accord, and count it such joy to be so employed, that they would go and labour so diligently, that very soon all the strange inhabitants of the Planet, would be won over to serve their Prince; and that then He would come again, not as He once came, in lowliness and humility, but with power and great glory. But, alas! though the hearts of many were stirred up to this work, and with cheerful feet they ran at the angels' bidding, and told the good news, yet but a very small portion did so, and the greater part loved their ease, and their comfort, and their own indulgence, so much, that they seemed not to care, though the angels told them that multitudes

“ Where is the promise of I  
for since the fathers fell asleep,  
continue as they were ?<sup>9</sup> Then  
told them, that their Lord had  
with this message ; “ Tell the  
dwell in the Planet, that th  
think that I am afar off, I am  
that though they slumber,  
not ; that though they fancy  
may always enjoy their pres  
yet they shall soon be awak  
their delusion ; my mercy is  
I am' also faithful and true,  
and to make war.<sup>1</sup> Now fo  
time I have given to you, of  
the honour and wisdom to d-

called to-day, work ; for the night cometh when no man can work.<sup>5</sup> Oh ! arouse ye, arouse ye, be no longer careless ; think not that I shall go on to give you all these mercies, whilst others are without them, and whilst ye care not to give your time and your power to honour me. Awake now from your slumbers, or it will be too late ; ere long ye shall hear the sound of my chariot wheels,—ere long ye shall hear the pealing of mighty hunders, — ere long shall your eyes see awful sights and your ears hear awful sounds. And think not that ye shall have more distinct warnings than those I now give you. No, my coming shall be unexpectedly, at an instant, and when ye say, Peace and safety,—lo ! sudden destruction cometh upon you. In the night, in the darkness, shall ye be aroused by seeing my throne set for judgment, and then shall the heavens

<sup>5</sup> John ix. 4.

men meet with fervent  
then, that all these things  
solved, take heed and be  
me;<sup>3</sup> for lo! I come, and  
shall see me, and they also  
me, and all the kindreds  
shall wail because of me  
Amen.”<sup>4</sup>

<sup>3</sup> Matt. xxiv. 35—51; Mark xiii. :  
iv. 14—18, v. 1—11; 2 Thess. i. 7.  
12—16; 2 Pet. iii. 7—14.

<sup>4</sup> Dan. vii. 18, 19; Zech. xii. 10—  
Rev. i. 7.







THE  
TWO BUILDERS.

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Two men once lived in the same town ; each had inherited a large fortune, which he was at liberty to spend as he pleased, without any restriction. They planned for themselves various schemes of enjoyment, and at length each resolved to make choice of a suitable spot where he would erect a house to dwell in. They surveyed the neighbouring country, visited all the beautiful scenes which attracted attention, and consulted those most capable of giving them advice ; and after having hesitated for some time

curus, at length found  
tified his wishes;<sup>1</sup> and  
set about his building  
“Why,” said he, “shou  
any farther? this place  
everything in itself. Be  
that broad and flowing  
will rise those mountain  
trees, adorned with th  
liage. On the right my  
into the lovely valley that  
the windings of the strea  
left I shall have a distan  
city, with its lofty towers  
I shall not be restricted eit  
of my dwelling. or in the

will take my ease, eat, drink, and be merry.<sup>2</sup> I will lay out my pleasure-grounds with the most exquisite taste, trees of every kind shall adorn them, from the flowering shrub, to the stately fir, and forest tree; and the sweet melody of the birds mingled with the sounds of the waters, shall constantly regale my ears. The gardens shall be filled with the choicest flowers, and I will never feel their loss even in winter, for every exotic which can be brought from distant lands shall ornament my conservatories.<sup>3</sup> So with all speed Securus fixed on his plans. He had a skilful architect to design his house, which was very extensive, and occupied a wide space of ground. It had wings on each side, with corridors and lofty porticoes. It afforded every convenience that heart of man could desire, and seemed more like a palace than a private dwelling.

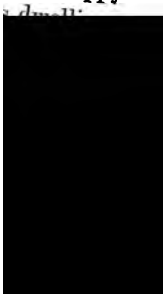
<sup>2</sup> Luke xii. 19.

<sup>3</sup> Eccles. ii. 10.

DERS.

oy, as his man  
soil of the plain  
; the workmen  
ne foundation.  
id mixed with  
once to their  
is lost to ob-  
ossible, the

The most  
fitted up,  
ided for en-  
hole of this  
et apart for  
consecrated  
re long the  
the happy



in which to bestow his fruits and his goods. "Here," said he, "I shall dwell for many years. Soul, take thine ease, eat, drink, and be merry.<sup>4</sup> I will not think of death, for it is yet very far off; and when it approaches, it will be time enough to prepare for it. Life is given us to enjoy, and I shall doubtless see my children rising up around me, and prospering in the world, and when I am old, they will be ready to inherit my riches, and to share my honours."<sup>5</sup>

Securus was not however, entirely wrapped up in these thoughts, for he determined that when he should have obtained for himself everything that he wanted, he would then assist his poorer neighbours, and give them part of his

<sup>4</sup> Luke vi. 24, 25, xii. 15—21; James v. 1—5; 1 Tim. vi. 7—10.

<sup>5</sup> Prov. xiii. 11; Eccles. v. 10—14; James iv. 13—17.

never infringed on his territories interrupted his enjoyments."6 Th of his grounds, the loveliness prospects which his house com and the splendour of the painting adorned its walls, attracted multi admiring guests, who vied wit other in flattering the happy S and in envying his prosperity.7 the favourite topics of convers his table, was the strange conduc neighbour Providus. " We beg together," Securus would say ; " v each amply provided for, and w determined at the same time to ourselves houses to dwell in : but

estate, he has hardly yet built half his house, though a very much smaller one than mine."

"No wonder," said one of the guests, "the marvel is, that he has ever made any progress at all; indeed, we thought he would never have decided on a site, for instead of looking around and choosing, as you have so wisely done, the most beautiful spot in the whole country, which has been by your excellent taste, made into a complete paradise, he seemed to think nothing of the scenery around him; all he cared for was the ground beneath him, as if he was going to construct a dungeon rather than a dwelling."<sup>8</sup>

"Yes," said another, "and this is not all; for at length he chose an elevated spot, which really affords none of the comforts of life; and the labour and

<sup>8</sup> Matt. vii. 24; Luke vi. 48; 1 Cor. iii. 11.



himself in making such  
said Securus ; " I knew  
a strange fellow, but ye  
have plenty of forethought  
but his present conduct  
folly. I suppose that the  
has been obtained at  
perhaps he is determined  
fortune instead of living  
self."

" Not so," replied the  
paid a large sum for the  
he is building, and many  
pleasant positions could be

enough to enjoy himself with, when his house is completed.”<sup>1</sup> “But what can be his motive for such folly?” said Securus, “let a man look well to his own interests, and then let him be generous if he likes, is my motto; but charity begins at home,” added he with a laugh, which was echoed by the company.<sup>2</sup> “But you have not heard all yet,” said the guest who spoke first; “not only has Providus chosen a strange position, but the soil is such, that the tools of the workmen have been constantly broken in the effort to dig a foundation; nevertheless Providus would not give up his plan. ‘It is true it is a rock,’ he would say, ‘and your labour will be slow, but I will reward you accordingly,—only persevere, and in the end you will find it was well worth the toil.’ So by his great gifts and promises he induced them

<sup>1</sup> Prov. xi. 24, xix. 17; Matt. xxv. 31—46.

<sup>2</sup> Prov. xviii. 11, 12.

to go on with the work, and I hope he will satisfy himself in the end—he has certainly a right to do as he pleases. This discourse was interrupted by the sounds of sweetest music, which appeared to come from an adjoining chamber. The doors were presently thrown open and the most exquisite harmony of male singers and women singers was heard mingled with all instruments of music, and those who listened were entranced with delight. “Happy Securus! nothing that heart can desire is withheld from him,” said his guests. At another time gay companies, dancing and revelling

whether these things would last for ever. Sometimes in the midst of his mirth he felt that it was like "the crackling of thorns under a pot,"<sup>4</sup> and often in the night season after he had been making merry with his friends, and he was left quite alone, a strange sad thought would come over him, "But thou must die."<sup>5</sup> What shall be the end of these things? Art thou ready? Whose shall all these things be which thou hast provided?<sup>6</sup> Thou broughtest nothing into this world, and it is sure that thou canst carry nothing out.<sup>7</sup> What if God should soon call thee hence?" Then he would try to put away these disagreeable thoughts from him, and to do all that he could to get to sleep; but his sleep would go from him, and he often laid tossing about on

<sup>4</sup> Prov. xxvii. 20, 24; Eccl. vii. 6.

<sup>5</sup> Eccl. ii. 23, ix. 12, xi. 8, 9.

<sup>6</sup> Eccl. ii. 18, 19, viii. 6—8.

<sup>7</sup> 1 Tim. 6, 7.

could go forth and join his friends again at their wonted amusements.

Meanwhile Providus went on with his house, and when it was completed determined to invite all his poor neighbours together, and to give them a hospitable entertainment,<sup>9</sup> and he invited also all those who had taken part in the building, and who had persevered in spite of all difficulties, in rearing his now comfortable dwelling, the walls of which were so thick and rested on such a solid foundation, that it seemed as if it could stand for ages. It so happened, that the same day was the anniversary of that,

all his wealthy neighbours and friends, to share with him in the festivities which he had planned for the occasion. Both houses were filled with the invited guests. It was a brilliant summer's day, not a cloud to be seen in the sky, the air was so still that nothing seemed to move, and only the sweet sounds of music were heard floating through the air, mingled with those of merriment; the cooling fountains played in the gardens of Securus, and the river flowed silently through his meadows. Nothing could exceed the exquisite beauty of the scene, and those on the rock, who overlooked the party on the plain, seemed to share their enjoyments. Suddenly dark clouds began to gather together, the rolling of distant thunder was heard, and betokened that an awful tempest was approaching. Securus and Providus both hastened with their guests into their respective dwellings, and closing their

thunder grow —

it seemed to burst directly over heads; whilst the lightning flashed incessantly, illuminating the whole and making the intervening darkness more terrible.<sup>1</sup> Suddenly those on the rock saw by the glare of the lightning that the river was rapidly rising; it swelled over its banks and rushed over the plain, whilst the rain fell with such terrible violence, and the wind blew in such fearful gusts, seemed as if nothing could stand against them. Those on the rock felt for they knew the strong foundation which their house stood,<sup>2</sup> and

the wild

built on the sand, the waters of the river soon burst against its walls, the awful tempest above broke upon it, the terrified inhabitants rushed out, but there was no escape, screams filled the house, destruction on every side threatened them, and after rocking to and fro, one gleam of lightning showed that the house had fallen; and all the miserable inmates were overwhelmed in its ruins, or drowned in the stream.<sup>3</sup> Gladly would Providus and his friends have succoured them, but it was impossible, and when the morning dawned and the tempest had spent its rage, nothing was to be seen of all the splendid mansion which had but the day before adorned the plain,<sup>4</sup> whilst the house which was founded on the rock was secure, and no harm had come nigh *that dwelling*.<sup>5</sup>

<sup>3</sup> Matt vii. 27; Luke vi. 49.

<sup>4</sup> Prov. xiv. 11, xv. 25, xxiv. 20

<sup>5</sup> Ps. xci. 1, 2, 9, 10; Prov. xii. 21, xix. 23.



## THE CROSS

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WANDERING one day to some distance from home, I followed the course of a beautiful river; it ran through a valley, which was bounded by hills partly covered with trees. Now and then a waterfall, reflecting the sun's colours, rushed down their rugged sides and added new charms to the

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figure approach me,—it was that of a man, but there was something in his whole appearance so different to any one I had ever before seen, that I felt a reverence mingled with awe as I gazed upon Him. His countenance was inexpressibly beautiful; there was a tenderness in his manner that at once touched the heart, and kindled the affections, though at the same time there was such a sadness in his aspect, that he seemed like one who had known much sorrow.<sup>1</sup> He was evidently not an inhabitant of the place in which I saw him, but a stranger. His eyes were ever lifted upwards, as if his home was above.<sup>2</sup> The more nearly I regarded him, the more clearly I could perceive marks of great pain and sorrow in his whole demeanour.<sup>3</sup> He had the air of

<sup>1</sup> Ps. xxii. 6; Isa. xlix. 7, liii. 3, lii. 14; Heb. ii. 9—18.

<sup>2</sup> Job iii. 13, vi. 38, xvii. 6.

<sup>3</sup> Ps. xxii. 6; Isa. lii. 13, 14.

had met with loss in the way,  
been wounded in the conflict.<sup>4</sup>  
cause which made him seem so  
and burdened, was that he bore  
load, which he nevertheless did  
carry, and would not give up  
down.<sup>5</sup>

I resolved to follow this way  
being, to see whither he would go  
try and find out what could be  
object of his journey. He seemed  
mind to go amongst men of every  
and description, to open to the  
important commission<sup>6</sup> with  
was charged. There was none  
whom he appeared indifferent,

each he spoke. The burden of the words which he uttered was nearly the same to all. I followed him as he passed through crowds of people, who were standing about unoccupied, or wasting their time in vain trifling. "Why stand ye here all the day idle," said he;<sup>8</sup> "time is hasting away,<sup>9</sup> work while it is day, the night cometh when no man can work.<sup>1</sup> Now is the accepted time, now is the day of salvation."<sup>2</sup> And then, pointing to the load he carried, he said "Take up your cross and follow me."<sup>3</sup> Then he entered the marts of a populous city and addressed himself to those whose whole thoughts were engaged in buying and selling and getting gain, entreating

<sup>8</sup> Matt. xx. 1—6.

<sup>9</sup> Ps. xc. 5—10; Isa. xl. 6—8; James iv. 14.

<sup>1</sup> John ix. 4.

<sup>2</sup> 2 Cor. vi. 2; Heb. iii. 7—19.

<sup>3</sup> Matt. x. 38, xvi. 24; Mark viii. 34, x. 21; Luke ix. 23.



tended to work out for them a far more exceeding, even an eternal weight of glory<sup>9</sup> if they would take up their cross and follow him. I was anxious to learn how these various classes of persons attended to the directions and commands of this gracious Being, and I saw that scarcely any two received them alike; some listened to Him and then turned away, and seemed to forget altogether what he had said;<sup>1</sup> others mocked at his message,<sup>2</sup> and declared that they should never be such fools, as to carry any more burdens than those they had already; some took up the cross, and finding it very heavy because they carried it in a different way, to that their guide directed, after a little while threw it down again,<sup>3</sup> others cast it off because their neigh-

<sup>9</sup> Ps. xciv. 12; 2 Cor. iv. 17, 18; Heb. xii. 6—11.

<sup>1</sup> Matt. xxii. 5; Heb. ii. 1, 3; James i. 23, 24.

<sup>2</sup> Luke xix. 14.

<sup>3</sup> Luke ix. 62, xiv. 27; 2 Pet. ii. 20—22.

“ O leave these vain pursuits,”  
“ and take up your cross and follow me.”  
Then he passed into scenes of  
and mirth, where all was life and  
ousness. He cast a sad look upon  
triflers,<sup>5</sup> and he added the same  
as before, “ take up your cross  
follow me.” He turned from them  
entered the abodes of poverty, pain,  
suffering, and with the sweetest  
dearest compassion, he bound up  
broken-hearted, and healed their  
and comforted those that were cast  
by telling them that though they  
chastened they were not given over  
to death & that all these afflictions

tended to work out for them a far more exceeding, even an eternal weight of glory<sup>9</sup> if they would take up their cross and follow him. I was anxious to learn how these various classes of persons attended to the directions and commands of this gracious Being, and I saw that scarcely any two received them alike; some listened to Him and then turned away, and seemed to forget altogether what he had said;<sup>1</sup> others mocked at his message,<sup>2</sup> and declared that they should never be such fools, as to carry any more burdens than those they had already; some took up the cross, and finding it very heavy because they carried it in a different way, to that their guide directed, after a little while threw it down again,<sup>3</sup> others cast it off because their neigh-

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<sup>2</sup> Luke xix. 14.

<sup>3</sup> Luke ix. 62, xiv. 27; 2 Pet. ii. 20—22.



fully placed it on their s  
bore it after their Master.<sup>5</sup>  
strange to see the difference  
classes of men, for when I l  
I observed, that though s  
fused to take the cross they  
to carry, and some had thr  
yet they had each of them  
heavier burden to bear<sup>6</sup> ins  
this sometimes became s  
wearisome, that many su  
weight;<sup>7</sup> some destroyed tl  
cause they could not get  
and others so galled their  
ineffectual efforts they wer

themselves sorely.<sup>8</sup> Another thing that I observed was, that these burdens kept growing heavier the longer they were borne, but the people agreed to think them less disgraceful than the lighter ones, which were carried by the followers of the stranger.

“ This load,” said they, “ we cannot help bearing ; we all share the same fate, but look at those foolish people who actually take other burdens besides.” Then I thought I would look closely at those who bore the cross. I saw that the nearer they kept to their forerunner, the less they seemed to feel its weight ;<sup>9</sup> the reason of this I soon discovered, for not only did he often turn and cheer them, with sweet words and loving smiles, but He constantly put his own arm beneath their load,<sup>1</sup> and helped them

<sup>8</sup> Isa. xlvi. 22, lvii. 20, 21.

<sup>9</sup> Acts viii. 23 ; Heb. xii. 1—3.

<sup>1</sup> Ps. lv. 22 ; Isa. xlvi. 3, 4.

blocks out of their way, that they  
not fall, and destroyed the stones  
were spread for their feet.<sup>3</sup> And  
so; but He sought out green  
for them to rest on when they  
weary,<sup>4</sup> and led them to living fountains  
of waters, and invited every one  
was thirsty, to come to them to  
I saw also that these men were  
careful in their manner of walking  
they girded tightly about the  
the long garments which the  
panions allowed to float around  
and they also watched lest the  
should defile their clothes.<sup>7</sup> Th

refused to carry the stranger's cross were also constantly trying to find out cooling streams to refresh them, but they never seemed satisfied with those of which they drank.<sup>8</sup> Another thing I remarked about those who were bearing the Cross, was, that He who went before pointed out to them every step of the way; nay, He had even marked it out with his own footsteps, so that they had only to follow in them,<sup>9</sup> and this saved them much perplexity and distress. It is true that He had not always chosen the pleasantest path, for sometimes it was strait and narrow;<sup>1</sup> and often it led through gloomy and rough roads, but still He cheered them on by telling them that it was the right way to the land towards which they were going.<sup>2</sup> He said that He had travelled over all that road be-

<sup>8</sup> Jer. ii. 13, xvii. 13.

<sup>9</sup> Eph. v. 1; 1 Pet. ii. 21; 1 John ii. 6.

<sup>1</sup> Matt. vii. 13, 14.

<sup>2</sup> Ps. cvii. 1—8.

perils and dangers therein  
wrestled with principalities  
and the Prince of darkness  
they would have to do that  
that He would be their  
if they fought manfully  
ner, and never entered into  
out first girding on the  
which He would provide  
should eventually conquer  
when they had passed through  
struggle and overcome the  
they should always be near  
dwell with Him.<sup>1</sup> And thus  
encouraged them, that they

straight forward, sometimes even singing as they went,<sup>2</sup> and forgetting all their toil for the joy that was set before them. I turned from these happy people to see what was the condition of those, who were determined to travel in ways of their own choosing, and who would not follow the guide in the narrow way. Their paths were very crooked,<sup>3</sup> so that they could not see far before them, though they had used great industry and toil to make them as pleasant as possible to their feet. One of these people I saw toiling along, with such a weight upon his back, that I thought he must have sunk under it. He was carrying great bags filled with shining metal,<sup>4</sup> and some of this he employed to procure for him refreshments and comforts by the way; but he was


<sup>2</sup> Rom. v. 11; 2 Cor. vi. 10.

<sup>3</sup> Ps. cxxv. 5; Prov. ii. 13, 15; Isa. lix. 8.

<sup>4</sup> Ps. x. 3; 1 Cor. vi. 10; Luke xii. 15; Col. iii. 5.

ROSS.

treasure, lest some companions, should toiled along alone, a place, where he ild find it out, but he sunk down ex- him cry out, " Who good ?<sup>5</sup> Vanity of ."<sup>6</sup> Then I looked carrying a burden ried him even more man had borne. of whom he was ging around him, them along with another worn out



“My sorrow is heavier than I can bear!” Then I saw others labouring up a steep hill, on the summit of which were dazzling objects, which they were anxious to possess; but often, when half the way was passed, some one more swift of foot outstripped them, and seized the very things they had so eagerly toiled after, and they sank down overwhelmed with disappointment.<sup>8</sup> Others were tripping along so lightly and merrily that they appeared to forget the burdens which they bore;<sup>9</sup> but this delusion did not last long, for they soon found that they were not exempt from the common fate.<sup>1</sup> One thing which was very observable, was, that the burdens of those who followed the guide grew lighter and lighter, or at least, they had greater strength to

<sup>8</sup> Eccles. ix. 11; Jer. xlv. 5; Gal. iii. 20.

<sup>9</sup> Eccles. xi. 9; 1 Tim. v. 6.

<sup>1</sup> Eccles. ii. 14, ix. 11.



the latter went on with a kind of desperation, as if time would relieve of their sorrows. Sometimes, after many disappointments and one of those who had chosen to his own burden, would fall down feet of the guide, drawn by his voice, or persuaded by the invitation of his followers, and then he bewail his past blindness in choosing his own ways and walking in them when the cross was put on his shoulder he would exclaim with wonder, yoke is easy indeed, and his light." 4 But this was not all; for who took up the Cross. had their

weary, and the young men were utterly falling;<sup>6</sup> their steps were quickened in the way. And when their faithful Leader saw that they had borne enough of the burden and heat of the day, and that they had not flinched from the Cross, but had cheerfully carried it after Him, He took from His bosom a golden key, and opened to them some gates which were all of pearl, and ushered them into a glorious city, the walls of which were of jasper, and the city was of pure gold like unto clear glass, and the foundations of the wall of the city, were garnished with all manner of precious stones,<sup>7</sup> and He told them that there they should hunger no more, neither thirst any more, neither should the sun light upon them, nor any heat, but that they should always be with Him, and He would bless them evermore.<sup>8</sup>

<sup>6</sup> Isa. xl. 30.

<sup>7</sup> Rev. xxi. 10—27.

<sup>8</sup> Rev. vii. 13—17.

at the end of those, who had  
carry their own burdens. A  
sight was so sad, that I could  
gaze upon it. Some blamed the  
panions for having deceived them,  
drawn them from the right path,  
tore their hair, and cried out, 'we  
called good evil, and evil good,  
now our calamity cometh upon us;  
there is no escape ;<sup>1</sup> we have  
pleasure,<sup>2</sup> and thought we could  
live for ever. Oh ! that we might  
go back again ! Why did we not  
listen to the voice of the guide instead  
of giving a deaf ear to his warning ?  
Why did we not heed that the day  
would come when

There they had to ascend alone the dark mountains<sup>4</sup> that were before them, stumbling and falling continually, and beyond these there lay the blackness of darkness for ever.<sup>5</sup> The sound of their bitter wailings and fearful cries awoke me from my slumbers, but I could not lose the vivid recollection of what I had seen, and earnestly prayed to be made willing to bear any cross which should be laid upon me, and to endure any toil, so that I might at the last enter into the joy of my Lord.

<sup>4</sup> Jer. xiii. 16.

<sup>5</sup> Jude xiii.

# VERIT

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## PART I.

IN a meadow, borde  
hedge-rows, fragrant wi  
wild rose, and creeping  
group of children were p  
Some amused themselve  
after the gilded butterflie  
on the wild flowers near t



*Veritas. Part I.*

1

eggs; others were imitating the notes of the cuckoo, and others again were making wreaths of wild flowers, to hang about the necks of their companions. In the midst of their play, they saw a tall figure enter the meadow; his step was slow, and his whole demeanour calm and dignified. As he drew near, he asked them what they were doing, and how they were passing their time? The children were at first abashed by the appearance of the stranger, and looked down ashamed. He invited them in a kind and gentle voice to approach him, and they soon feeling reassured, looked up in his face. They saw that, though there was something awful in his aspect, yet there was such benignity in the expression of his countenance, and such sweetness in his smile, that they might come to him fearlessly.

“ My dear children,” said he, “ would you not like to know something about



try and tell you what I can or  
They will all teach us some p  
lessons, and the more closely w  
mine, the more we shall admire  
My name is Veritas. My home  
far from the town where you dwe  
I travel from place to place, to  
those I meet with to understa  
cult things, and my greatest de  
to meet with young children, w  
come to me, and listen to the tale  
I love to tell them."

They were soon seated around  
on the grass, wondering what  
going to say. They did not lo  
for he plucked a handful of gr

grass," said Veritas, "with which the bosom of the earth is covered, which is so useful both to men and animals, is the work of the great God who made you and all things;<sup>1</sup> and I asked you to tell me about it, dear children, to show you how ignorant we are even of those things which we fancy we know the best, and yet that we may learn from everything around us some lesson worth remembering, something which will lead us to think of that gracious Father, "in whom we live, and move, and have our being."<sup>2</sup> So whilst we sit here, let us think of Him who has said, that if He so<sup>3</sup> clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, how much more will He clothe and take care of us?<sup>4</sup> He tells us that like the grass, our lives are short and uncer-

<sup>1</sup> Gen. i. 1 ; Ps. c. 3 ; Isa. xl. 28 ; Heb. i. 10.

<sup>2</sup> Acts xvii. 28.

<sup>3</sup> Matt. vi. 30.

<sup>4</sup> Luke xii. 28.

and the flower fadeth.'<sup>5</sup> The flowers which you just pluck made into that pretty wreath, are now looking withered, but there is a thing that never withers, and that is the word and promise of God ; for I have said ' The grass withereth, the flower fadeth, but the Word of our God shall stand forever.' This grass, then, is an emblem, a picture, as it were, from which we can learn many lessons. And all the more we understand, the more we will love and admire. We have learnt from the grass, that God who made it, never forgets us, and that He cares for us

“ Oh yes, pray do,” said they all, with one voice.

“ Well, then,” said he, “ we need not go far to find one. What are those little creatures which are travelling so fast through the meadow, and running by us at this moment ?”

“ They are ants,” they replied.

“ Yes ; and in them we shall find an emblem, if we look well. They are never idle, they are dragging after them heavy burdens, much larger than themselves, that is food which they are going to lay up in store for the cold days of winter ;<sup>6</sup> and if we follow them we shall see that they do not let it go, till they have carried it home, where it is laid up in store for them. Then some of them are busily employed in taking care of the eggs which will be hatched in due time, and in placing them in nurseries, where there are arrangements

<sup>6</sup> Job xii. 7—10 ; Prov. vi. 6—8.

... the day long so  
going on, and each has his p  
ness assigned to him, and at  
all return, some from very di  
neys, to their home, bringin  
they have earned in the day.  
you tell me of what those littl  
the emblems ?”

“ They are very industri  
one child.

“ You are right; they are  
of industry and patient toil,  
teach us how much the sm  
youngest may do by being o  
obedient. The Bible says, ‘  
ant, thou sluggard, and con

Whilst they were watching the ant, a bird sprang up suddenly from a spot very near to the place where they were sitting, and rising into the air began to sing more and more sweetly as it ascended.<sup>8</sup>

“There is another emblem,” said Veritas, “and what do you think it teaches us? Whence came that bird, and whither is it going? It sprang from the earth, for it could not rest there, and it is rising towards heaven. Perhaps it is fluttering over a nest of its young ones, and teaching them how to rise, and it is pouring forth the full melody of its songs in thanksgivings and praise to its Maker. Is not this a sweet emblem? should it not teach us where our hearts should be, and whither our praises should ascend? But I suppose,” said Veritas, “you have remained in the meadow so long, that it is time for you

<sup>8</sup> Ps. cxlviii. 10.

morrow."

The children all thanked the  
and begged him to come ag  
mising to be all there at the  
time.

## V E R I T A S.

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PART II

THE morning came, and Veritas and his young friends again met in the meadow. They begged him to tell them of some more emblems, and he willingly complied with their wishes. He observed that on the arm of one of them a graceful creature had just alighted. Its body was of the palest green colour, and its wings were so transparent that you could scarcely have seen them, but for the fine net work lines, with which they were crossed. The little creature with its bright golden eyes and fine antenna, had hardly yet strength to fly,



...ing its slender in  
wings and took flig  
creature," said Veritas,  
sporting in the sunbea  
to life this morning, ar  
night. It is called th  
which means that it live  
and is not this an emble  
in the morning growet  
risheth, in the evening  
and withereth.<sup>1</sup> Our li  
of this little insect, short  
therefore, instead of wasti  
moments in mere sport  
him who has only an inse  
let us consecrate our v

found out many emblems for you, try and find out an emblem for me. See if this meadow will not supply you with one."

"Will the sheep or the lambs do?" said one of the children, pointing to some which were quietly feeding near them.

"Very nicely," said the stranger; "they teach us many lessons, and are emblems to us of many things, which we shall do well to learn. See how careful their shepherd is of them; how he has found out fresh green pasture for them, where they can feed and lie down, and he also leads them to sweet waters that they may drink and be refreshed.<sup>3</sup> When the sun is hot, he guides them into shady places, and when the night approaches, he then puts them all into a fold, where they are safe from harm, and where no danger can approach

<sup>3</sup> Psalm xxiii. 2.

shep-  
min-  
voice  
their  
The  
er, and  
rolling,  
all run  
is pos-  
. The  
and imi-  
der. If  
his way,  
est reach  
e. The  
eir ene-  
h which  
y to their




the fold. The enemies of the sheep are wild beasts, who, whenever they can, seize on and devour them. The lion, in the countries where savage animals live, often carries off young lambs and makes them his prey: this happens when they have strayed from the fold, and so have no protector, but as long as they keep near to their shepherd they are safe. Of what then do you think these creatures are the emblems?" "Of ourselves?" said the children. "Yes," said Veritas, "we have a good and gracious Shepherd, the Lord Jesus,<sup>4</sup> and as long as we are near to Him no one can harm us. He keeps us, and feeds and protects us, and the roaring lion the devil, who goeth about seeking whom he may devour,<sup>5</sup> can never harm those who keep close to their Saviour. If then the hot

<sup>4</sup> Ps. xxiii., lxxx. 1, c. 3; Ezek. xxxiv. 11—13; John x. i. 16.

<sup>5</sup> 1 Pet. v. 8.

our heads, He  
and when the  
blow upon us,  
:6 we all like  
e have turned  
and we should  
y back again,  
shepherd, gone  
ek us whither  
oudy and dark  
k again on his  
ce silly sheep,  
t to follow a  
n leaping one  
inking where  
s running into  
fight for, or  
our spiritual



who fighteth for us.<sup>2</sup> But the sheep are still further emblems of ourselves, for when the storms of tribulation fall upon us, or the church is assailed, the true sheep all get together, drawn by love; moreover, they know no voice but that of the shepherd; a stranger will they not follow for they know not the voice of strangers.<sup>3</sup> In one other point too we resemble sheep. What does the shepherd do for them when night comes?"

"He puts them," said the children, "into a warm fold, that nothing may hurt them."

"And that," said Veritas, "our good kind Saviour does for us. When the night of death comes, he opens the door of his heavenly fold, and puts all his sheep safely within it, and there they dwell evermore beside living streams, and drink the still waters of comfort, and feed

<sup>2</sup> 2 Sam. xxii. 2—4; Neh. iv. 20; Ps. xviii. 1—3.

<sup>3</sup> John x. 5.

each of you young ones . . .  
this sweet emblem, will keep  
dear Shepherd, never stray  
His fold, but watch His eye  
to his voice, and oh ! may  
all at last to dwell in His  
ever and ever. Now I must  
of you," said the kind stran-

" But you will come back  
you not ?" said the child  
round him, having lost all  
fear.

" Do you wish to see  
dear children ? then I  
come to-morrow. I will meet  
same place again. Till then

## V E R I T A S.

## PART III.

ANOTHER morning came, and Veritas again met his young friends.

“ We talked of the skylark not long ago,” said he, “ now let us think of a little creature which is just the opposite of that sweet bird. He is always grovelling in the ground, getting down deep into the earth, and hiding his head there from the sun. He seems quite uncomfortable when he gets above the surface, till he has found his way below it again. He does not, like the skylark, fly up on wings towards heaven, he sings no sweet *song in praise* of his God, but he rolls



SIGHTS OF MEN. WHAT DO  
the name of this creature?"

"Is it the worm?" said

"Yes," said Veritas, "emblem of those, who are lo—  
—who care nothing for God  
world, but whose whole p  
to grovel in the earth.<sup>1</sup> Wh  
beams of Him who is the S  
ousness would shine upon  
warm them, they hide thei  
Him, and never like to feel  
and to bask in the light of  
nance.<sup>3</sup> Shun, my dear  
love of earth,<sup>4</sup> and try like  
to mount upwards towards (

Whilst Veritas was speaking, some bees settled on a plant near them, and he desired the children to watch these creatures, as they hid their heads in the flowers.

“ What are they doing there ?” said one of the youngest of the party.

“ Oh !” said another, “ I know, they are gathering honey.”

“ And when they have found it, what do they do with it ?” asked Veritas ; “ do they eat it themselves ?”

“ No, they carry it back to the hive,” said the child, “ and they store it up for the winter.”

“ Yes,” he said, “ they are wonderful little creatures indeed, they all live together in harmony, and each has its separate work to do. They are constantly employed, and they do not fly hither and thither, without knowing where to place the honey when they have found it, for they first of all build beau-

have found out, or rather God has given them the instinct to discover, that this is one particular form in which to make these cells, which will enable them to hold much more honey, and to pack in much more closely than in any other form they could have chosen. These cells have all six equal sides, and they are piled one upon the top of another and side by side, till the whole hive is filled. God has given the bees the instinct also to know that there will be flowers in the winter, so that they labour all the day long in the summer, and when the cold weather comes they have their honey to take home the

and then they fly home and empty their store. But one of the most curious facts in the history of these creatures is, that they have one leader who is their queen, and they obey her in everything. Wherever she goes, they follow her, and they wait upon her most obediently. If she settles in any place, immediately, they all cluster around her, and never desert her for a moment. There are, besides the working bees, others who live in the hive of a very different character; these are called drones; they do not help to store up honey for the winter, but feed themselves; and so when the winter comes, as they have no right to feed on the honey for which they have not toiled, and there is no more to be found abroad, they are turned out of the hive, and perish, as they deserve. Now tell me of what the bees are emblems."

“ And of neatness,”<sup>8</sup> sa  
“ Yes,” replied Veritas,  
many useful lessons which  
creatures may teach us.  
the example of never wa  
never losing golden opportu  
pleasing ourselves,<sup>1</sup> or thin  
our own profit or advanta  
learn from them that being  
a great family,<sup>2</sup> that which  
good of each one, is for the  
They teach us also in the

<sup>6</sup> Rom. xii. 11 ; Eph. iv. 28 ; 1 Th

<sup>7</sup> Eph. vi. 1 ; Col. iii. 20 ; Heb. 3  
i. 2.

<sup>8</sup> 1 Cor. xiv. 33, 40.

youth to remember the winter of old age, and to prepare for it, by using all our opportunities of improvement, for the best possible purposes, lest at last, like the drones, we should be cast out when all the time is gone in which we might have been fitted for another world.<sup>4</sup>

The corn which is growing in the next field is another emblem from which we may learn many good lessons," said Veritas. "Do you remember what is first done, before the seed is cast into the ground?"

"Yes," said the children; "the field is ploughed up, and the stones are taken out of it, and then the sower scatters the corn all over it."

"And when he has done this, what does he do next?"

"He harrows the ground, that the seeds may be covered over, and that the birds may not pick them up."

<sup>4</sup> *Prov.* vi. 6—11, x. 5, 14; *Matt.* xxv. 8—13, 25—30; *Luke* xiii. 24—28.

at once covered with rip

“ Oh no !” said one c  
ready to reap for a long

“ No,” said another ;  
only the little green she  
and then they get higher

“ And what is necessa  
grow ?” said Veritas.

“ The sun and the 1  
plied.

“ And after the stalk i  
ear is gradually formed.  
seeds which it contains  
degrees the field looks qu  
then what is done to it ?”

“ Then the reapers go

ritas, “ of our hearts ; our heavenly Father, who calls Himself the Husbandman,<sup>6</sup> breaks up their fallow ground<sup>7</sup> by trials and sorrows, and gathers out of them the hard stones, or the pride that would hinder the good seed of his word, from taking root, and springing up there.<sup>8</sup> And when He has sown the good seed, He covers it up lest Satan should come and root it out.<sup>9</sup> Afterwards the Sun of Righteousness, the Lord Jesus Christ, shines upon them,<sup>1</sup> and sends down the dew of his blessing,<sup>2</sup> and the teaching of his good Spirit, which is compared to early and latter rain.<sup>3</sup> And as the old seed dies that was first put into the ground, and from it springs up a living shoot, which grows gradually

<sup>6</sup> John xv. 1 ; 1 Cor. iii. 9.      <sup>7</sup> Hos. x. 12.

<sup>8</sup> Isa. v. 2 ; Matt. xiii. 5 ; Mark iv. 5, 6.

<sup>9</sup> Matt. xiii. 19 ; Mark iv. 15 ; Luke viii. 12.

<sup>1</sup> Mal. iv. 2.

<sup>2</sup> Deut. xxxii. 2 ; Isa. xviii. 4 ; Hos. xiv. 5.

<sup>3</sup> Ps. lxxii. 6 ; Isa. lv. 10.



18.

s out into an ear  
1,<sup>4</sup>—so the truth,  
a little seed sown  
lly expands; the  
and we spring up  
e glory of God.<sup>5</sup>  
into the ground  
ill of seed, so we  
t, thirty, sixty, or  
as when the corn  
t down and ga-  
o when the right  
his angels to cut  
us into his hea-  
hat is indeed a  
d angels rejoice

they come to



in heaven joy too, and the blessed Saviour who has suffered so much for us, sees of the travail of his soul and is satisfied.<sup>9</sup> But there will come a time, still more glad than any that has ever yet been ; and that is when all God's people shall be gathered out of this naughty world, and the tares which grow amongst them, or the wicked, shall be all rooted up for ever, and burned. And then shall be the harvest home of the whole earth.<sup>1</sup>

“ May you and I, then, my dear children, meet, and be separated no more for ever.”

<sup>9</sup> Isa. liii. 11.

<sup>1</sup> Mal. iv. 1 ; Matt. iii. 12, xiii. 30 ; Mark ix. 43, 44, 46, 48 ; Rev. xx. 15.

## THE GARD

---

THERE was once a bear  
in the midst of a wide wild  
was so extensive that it took  
to explore it. In one part were  
of trees covered with per  
the cedars<sup>s</sup> of Lebanon with  
and pine, were there. wit



*The Garden.*

1. The first line of the document is a header line, which is a horizontal line.

in abundance, and scented the air with perfume. But besides these, there were trees of every sort and kind, and of every size and form.

The garden was separated by a fence from the wild wilderness which surrounded it on every side; the latter was filled with beasts of prey,<sup>5</sup> formidable serpents, and venomous creatures. Great care had been taken to cultivate this garden, and to arrange the trees in such a manner, that each grew in the particular soil most adapted for it, and most likely to make it fruitful.<sup>6</sup> The whole belonged to one person, who presided over all its arrangements, who was constantly to be seen in it, and who employed a great number of under gardeners,<sup>7</sup> who each acted entirely by his directions, and followed the plans he

<sup>5</sup> 1 Pet. v. 8; Rev. xii. 9.

<sup>6</sup> John xv. 1—7.

<sup>7</sup> 1 Cor. iii. 9; 2 Cor. vi. i.

have seen an under culti  
same length of time; so  
but just enclosed, and othe  
time to time, gained by t  
the under-gardeners, from  
ing waste; and as they sei  
portion after another, He  
over and encouraged their  
tell them that in time all  
wilderness, should blossom  
This part of the work was  
laborious and wearisome,  
long accustomed to bear  
resisted cultivation, and the  
briers which filled it, were  
rooted out<sup>9</sup> to make room

peared, their Director told them that their labour should not be in vain,<sup>2</sup> but that he that went forth weeping, bearing precious seed, should in the end have an abundant reward.<sup>3</sup> In other parts of this enclosure, though there appeared to be less to do, yet the workmen were never unemployed; for, even when the trees were the most vigorous and flourishing, pruning and training were always needed, and occasionally whole branches had to be cut off, which seemed healthy and strong, because, perhaps unobserved, an insect had eaten out their very fibres, and so, to save the tree from destruction, it was necessary to remove a part of it.<sup>4</sup> Then some young saplings were so weak that the gardeners had to place strong props under them, lest they should be

<sup>2</sup> 1 Cor. xv. 58.

<sup>3</sup> Ps. cxxvi. 6; Matt. xxv. 34—40, 46.

<sup>4</sup> John xv. 1—6; 1 Cor. xi. 32; 2 Cor. iv. 17; Heb. xii. 6—11.



WIND. AND OTHER, WHO  
suckers were not suffered  
they should draw off all  
ought to nourish the par  
make them produce fruit.

The soil of the garden  
good, still produced weeds,  
constant vigilance, would he  
up and choked and waste  
was also much to be done  
the most suitable places in  
young trees ;<sup>7</sup> these had o  
moved from one soil to a  
times a warm and sunny ]  
cessary for them, and the  
out too many leaves and

renewed and sifted, as its strength became exhausted. There seemed, indeed, no end to the toil of the gardeners, even when to outward appearance everything appeared flourishing. Not unfrequently a vigorous looking tree, would have its stem so swollen, and its bark so tight, that it had to be cut round with deep incisions, lest it should be destroyed even by the fulness of its own life.<sup>8</sup> Then again, the gardeners had carefully to graft the slips of good trees, into the stocks of wild ones, before the latter could bear any good fruit.<sup>9</sup> Nothing seemed more surprising than this part of the work; for the wild trees which had been transplanted from the wilderness, looked lovely at a distance, were covered with rich blossoms, and afterwards bore fruit that was quite tempting to behold, but when tasted it

<sup>8</sup> Prov. xxix. 23; Ezek. vii. 10; James iv. 6.

<sup>9</sup> Rom. xi. 24.

would not unfrequently  
liage, over the side of th  
deceive even the husband  
as to its origin, till the  
closely. There was a g  
also observable, even am  
which shared equal advant  
and culture ; some were st  
comely in their appearanc  
taining to any height, or b  
much fruit ; others again  
rishing and strong, but  
anything but leaves.<sup>1</sup> While  
would blossom and bud, as  
with their sweet odours.<sup>2</sup>  
possible . . .

were covered early with the most splendid buds, in a short time looked naked and bare;<sup>4</sup> some chilling night frost had cut off the promise of an abundant crop, and had disappointed all the toil of the husbandman, whilst, on the contrary, those trees which had very little blossom, and which slowly put it forth, were better able to stand against the changes of temperature,<sup>5</sup> and the fruit was gradually yet surely formed.<sup>6</sup> A cursory observer might see but little, but the gardeners would find much hidden under the leaves, and this ripened and well repaid their labour.<sup>7</sup> Disappointments, however, often awaited them from other causes. The little foxes who abounded in the adjoining wilderness, were so cunning, as to watch every opportunity, when they were off their guard, to get into the garden, and would sometimes bark the fig trees,

<sup>4</sup> Hos. vi. 4.

<sup>5</sup> Job viii. 7; 2 Pet. iii. 18.

<sup>6</sup> 1 Pet. v. 10.

<sup>7</sup> Phil. iv. 1; 1 Thess. iii. 8.

would sometimes waste the g  
the serpents would slide sly  
garden, hide themselves un  
tree, and then coil up it, and  
off its blossom, or destroy  
or perhaps so spread their  
it, that no one could eat of  
these creatures were detected  
their heads were immediatel  
Then again, the garden was  
blight, from swarms of noxi  
and these were so minute,  
quired a vigilant eye to de  
The Proprietor of the garden  
stantly walking about it, and

and there,<sup>5</sup> or gently leading a creeper which needed support, to twine round a stronger tree that grew near it. One cause, which rendered the ground very fruitful was, that early and latter rains always fell upon it<sup>6</sup> in due season, and the sun which shone there, was only clouded, when it was more healthful for the plants to be shaded for a time.<sup>7</sup> But the fruit trees flourished the most in the night season; then the dew fell gently and refreshed them,<sup>8</sup> and though the cold drops often stood upon their green leaves, yet when the sun again arose, they were soon evaporated by its cheering warmth.<sup>9</sup> Sometimes trees, on which the greatest care had been bestowed, would year after year remain so

<sup>5</sup> Isa. lx. 21. lxi. 3.

<sup>6</sup> Ps. lxxii. 6; Isa. xxvii. 3; Jer. xxxi. 12; Hos. vi. 3.

<sup>7</sup> Ps. cxxi. 5, 6; Isa. iv. 5, xxxii. 2.

<sup>8</sup> Isa. xviii 4; Hos. xiv. 5.      <sup>9</sup> Mal. iv. 2.

yet a little longer, what are  
still further efforts, to make  
fruit; and if after all we find  
would say, cut them down  
they cumber the ground?  
their toil was useless, there  
was to be seen; the fruitless  
not only rooted out of the  
as fit only to be burned, &  
of it, and utterly consumed.

But it was a goodly sight  
the progress of vegetation  
ful spot, and to see in  
the crops gathered in, at  
storehouses, and to hear  
dations which the Master

bear the fatigue, and their strength began to fail, their good Lord would say to them, "Ye have laboured with me and not fainted; ye shall receive a full reward: and though the fig tree may not blossom, nor there be fruit in the vines, though the labour of the olive should fail, and the trees yield no fruit, yet your work is with your Master, and your recompense with Him;<sup>3</sup> and it shall not be in vain that ye have toiled so long, and borne the burden and heat of the day, now enter into your rest."<sup>4</sup> Then He gave to each one a spacious and beautiful garden, full of brilliant flowers, and fruit trees, which yielded spontaneously the sweetest perfumes, and richest fruits; and those flowers never fade, and need no culture, for the sun over them is always bright, and there is no night there, and they grow by the

<sup>3</sup> Hab. iii. 17, 18.

<sup>4</sup> Heb. iv. 1, 3, 9, 11; Rev. xiv. 13, xxii. 14.



make glad the city of God ;  
coils around those fair tre  
those gardens nothing that  
ever enter.<sup>6</sup> There these  
bandmen for ever rest from tl  
and dwell with their Master,  
them, and cheers them with  
for ever and ever."<sup>7</sup>

<sup>6</sup> Ps. xlvi. 4 ; Rev. xxii. 2. <sup>6</sup>

<sup>7</sup> John xvii. 4 ; Rev. vii. 13—17, 1

## CHRONOS.

AN ALLEGORY.

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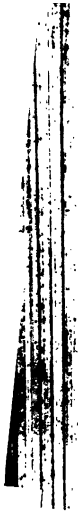
SOME years ago I was travelling through a rich country, which was watered by one of the most beautiful streams I had ever beheld; on the sides of the river grew all manner of exquisite and refreshing fruit trees, which I was told were the property of all the inhabitants alike, for they were not fenced around, and all who chose went and partook of them. I observed that those who did so, however, were by no means the majority, and that even some of them, took and ate by stealth of the pro-

being laughed at by their  
There were a great many lit  
streams in that country, ar  
them quite muddy; and also  
pools of water, and many  
which the inhabitants seem  
great account, and for the m  
prefer the water they found i  
the clear stream of the flo  
though I could plainly see, th  
cisterns were broken, and th  
some crack in them, the wat  
dripped out, till at length t  
quite empty.<sup>1</sup> But what str  
tention most forcibly, was the  
venerable old man, who was

down ; of this treasure, those who lived there seemed anxious to be possessed, and he was very liberal in the distribution of it. He gave a portion of it to each, though some had a greater quantity, and some a less. But I observed that the old man constantly told them, that he was only a steward, and that they must give an account to his Master, of the way in which they spent his property,<sup>3</sup> whenever he chose to call for it ; and that, as he never told any one when he would come, they must always be ready and watching for his appearing.<sup>4</sup> He said, moreover, that they must be careful how they used this gift, for that he could not continue always to supply them with more, and he pointed out to them many, whose stock was nearly exhausted, and who were bitterly bewailing the manner, in which they had

<sup>3</sup> Luke xvi. 1, 2 ; Rom. xiv. 12.

<sup>4</sup> Matt. xxiv. 42 ; Mark xiii. 35, 37 ; Luke xxi. 36.



wasted what they saw.  
His exhortations were  
arouse the most careless,  
he told them of the av  
which awaited those, wh  
Master's wealth.<sup>5</sup> Wh  
prise then, to see groups  
clustering together in  
each trying to invent  
getting rid of the old n  
us spend it in dancing  
anon they wasted the  
and days together in  
us spend it in mirth,"  
we not put into this l  
amuse ourselves, and

never exerted themselves to do anything ; and when they awoke they found that a great deal of their treasure had been stolen from them.<sup>7</sup> One thing which amazed me was, that when any of these people had nearly used all the store of which they had been so lavish, when they had a great deal of it, they most bitterly lamented what they had done, and would have given worlds, if they could have then, but the smallest portion of it back again. And yet it was but seldom that their companions took warning from these instances ; they ate, they drank, they married, and they gave in marriage ; but they remembered not that their treasure was flitting away.<sup>8</sup> O ! if any of these triflers had heard the awful shrieks, which sometimes wrung my heart, as they echoed through that country, when some of the unhappy in-

<sup>7</sup> Prov. xxiv. 30—34.

<sup>8</sup> Matt. xxiv. 37—51 ; Luke xvii. 26—37.

habitants found that they had spent and had seen the dreadful writhings of agony that distorted their countenances when the old man came to them in the solitude, and looked at them for the first time, and told them that his Master was coming, I think that the hearts of those who heard, would have been stung with remorse. But it would be impossible to describe all the various ways, in which the people managed to get rid of the thing, which they prized so dearly at last.

There was one circumstance, however, which I must not omit to name,

kind about their persons, so that they were constantly reminded of their possession, and of its loss.

But it must not be supposed that all those on whom these gifts were bestowed squandered them. There were a few who seemed always to remember that they were responsible for the trust;<sup>9</sup> and these laid it out to advantage, that at their Lord's coming he might receive his own with usury.<sup>1</sup> These I watched very narrowly, and I observed that they treated the old man with the most reverential attention, whilst all the others laughed at his grey beard and haggard looks whenever they met him. Another thing I saw was, that these men frequently warned their countrymen of their folly and danger; and when they were weary, instead of going as the others did to

<sup>9</sup> 1 Cor. vii. 29; Eph. v. 16; Col. iv. 5.

<sup>1</sup> Ps. lxii. 12; Matt. xxv. 14—23; 1 Cor. xv. 48; 1 Tim. vi. 17—19.



... muddy  
they stooped down and  
draught of the river that  
the country,<sup>2</sup> and ate of  
fruits that grew on its b  
they rose up with rene  
“ and went on their wa  
And I watched these hap,  
how they would feel, when  
was nearly exhausted, and  
instead of their mourning  
count, their faces looked  
joy ; they had made a good  
possession, and they were  
receive from him to whom t  
“ faithful in a few things,  
everlasting


they should have treasure in heaven." <sup>5</sup>  
And then I heard celestial music above  
them, and mine eyes were opened, and  
I saw radiant angels standing around  
them, and I saw chariots of fire, and  
horses of fire, waiting to convey them to  
the good land, that Chronos had told  
them of.<sup>6</sup>

<sup>5</sup> saiah xlix. 10; Rev. vii. 14—17.  
2 Kings vi. 16, 17; Heb. i. 14.

## TRAVELLER.

---

... who had visited distant  
... return home, was accus-  
... the wonders he had seen ;  
... most to speak of what  
... l in one island, of which  
... wing account. The air  
... r, and a bright sun illu-  
... d it. I was enchanted  
... the birds, and was re-  
... lling sea-breezes, which  
... n one spot a fine palace  
... ill ; in another hum-  
... re scattered through  
... fields laughed with



corn, and prosperity and blessings abounded on every side. How happy, said I to myself, must be the inhabitants of this beautiful place! and I was the more convinced of this, because I saw passing hither and thither bright creatures on wings of light, whose looks told, that they were sent from some brighter sphere, on messages of love and mercy to this favoured race.<sup>1</sup>

I had only seen some of the latter from a distance, and I longed to become acquainted with them, as I was sure that I should not only reap great pleasure but also derive lasting profit from their society. They will tell me, I thought, about those bright-winged creatures who are continually amongst them, and whose fellowship must be so delightful. They must also know much about the world from whence they come, and perhaps they are even

<sup>1</sup> Ps. xxxiv. 7, xci, 11, 12; Heb. i. 14.

At length I became so  
know some of these people  
solved to join a group of them  
saw at a distance, and to insert  
self into their circle. I be-  
ing them that I thought they  
happiest of creatures, that  
have nothing left to desire or  
I doubted not that through  
of those beings who watched  
even the glories of the heavens  
sometimes unveiled to their  
begged them to let me come  
amongst them, and partake of  
lights.

---

many comforts, yet that there was always some hindrance to their full enjoyment of them, something standing in the way of their pleasure ; and as to the beings I had spoken of, they hardly seemed to understand what I meant ; some laughed aloud, and others said that they supposed I was beside myself. Rather disconcerted at what had passed, I took my leave of these people, and found another group, amongst whom I observed a venerable old man of a pleasing countenance. I asked him to tell me how it was that all those whom I had supposed to be so happy, were on the contrary full of disgust and discontent.<sup>3</sup> He looked at me with a smile, and shaking his head said, “ Alas ! what they have told you is too true, but those to whom you proposed your questions know not the cause of their dissatisfaction. We

<sup>3</sup> Eccl. vi 6—12.

thing that mars them all. Every one of us comes into this world in a state of disease,<sup>5</sup> the fairest and most lovely is not exempt from it,<sup>6</sup> nay, lo! it can speak the malady manifestly, and as the people grow older, in more and more deeply rooted constitutions, and what is well told you before, the majority do not believe it,<sup>7</sup> and they think it an insult to be told of it."

"Unhappy people," said the doctor, "might well say, that there was something to mar their comfort. Tell me more about this disease."

“ It has been for many thousands of years our unhappy lot, to be born under its influence,” said the old man ; “ but the first man and woman who were put into our country were free from it.<sup>8</sup> They might have remained so for ever, but they were told that everything that they beheld was for their use, except one fair tree, of which they were forbidden to eat, and they were forewarned that if they took of its fruit, they and all their offspring should not only be the subjects of disease but of death.<sup>9</sup> In an evil hour they fell into temptation, and from that moment all their race has been in the condition to which they are now reduced,<sup>1</sup> and moreover, they have the fear perpetually hanging over them, that worse things will follow.”<sup>2</sup>

<sup>8</sup> Gen. ii. 7, xxvii. 31 ; Eccl. vii. 29.

<sup>9</sup> Gen. ii. 8—17, iii. 2, 3.

<sup>1</sup> Gen. iii. 1—24 ; Rom. v. 12 ; 1 Cor. xv. 21, 22.

<sup>2</sup> Rom. vi. 21, 23.



**LER.**

ing to the first  
ou told me?"

m ; " every one  
, is daily adding  
; is which makes

nd is there no  
ievous malady  
and does not  
means by which  
re no herbs been  
arrest its pro-

l man : " many  
had discovered  
ound that when



of which can avail? Is this fearful plague to desolate this place for ever? Could not those bright spirits which I saw hovering over this devoted country interpose in its behalf?"<sup>6</sup>

"They have not the power," said my companion, "but they love the people of this land so much, that they are continually coming to them with messages of love, and are often whispering to them that there is healing and cure."<sup>7</sup>

"And surely then they cannot understand their words, or they would gladly seek for it."

"You are mistaken," said the old man, "it is the tendency of this malady so to harden the heart, and blind the eyes, that not feeling their sickness, they scorn to be told of a cure."<sup>8</sup>

"And are there none then who seek it?" I asked eagerly.

<sup>6</sup> Ps. xlix. 7.

<sup>7</sup> Heb. i. 14.

<sup>8</sup> Jer. xvii. 9; 2 Cor. iv. 4; 1 John ii. 11.

“ Yes,” said he, “ all do not despise some use the means, and are cured.

“ And what are these means ? tell me,” I said, “ and I will go everywhere and persuade them not to make the use of them any longer ; surely they will rejoice at my message.”

“ Go,” said he, “ but do not be disappointed if many scorn your advice ; they have scorned that of others, for this very reason, that the remedy is so simple.<sup>1</sup> There is, in the middle of the country, an open fountain,<sup>2</sup> all are invited to go to it to wash,<sup>3</sup> and all those who do wash there, are so perfectly cured

are removed, their pollutions are cleansed away, and they become whiter than snow."<sup>5</sup>

“ But is there no difficulty in finding out this fountain ? is there no barrier to its approach ? ”

“ There is none, I assure you,” said my guide. “ It stands in the midst of the plain, and there are heralds, moreover, placed on the surrounding hills, who cease not day and night to cry, ‘ Ho, ye simple ones, turn hither ! turn ye ! turn ye ! why will ye die ? ’ ”<sup>6</sup> And besides this, there is a book in the hand of almost every one of our nation, which gives the fullest particulars of the nature of the waters of this fountain, extols their virtues, and relates the most encouraging accounts of the cures that have been effected by it in the times that are past.”<sup>7</sup>

<sup>5</sup> Ps. li. 7 ; Isa. i. 18 ; Rev. vii. 14.

<sup>6</sup> Prov. i. 22 ; Isa. lii. 7 ; Ezek. xviii. 30—32.

<sup>7</sup> John v. 39 ; Acts xvii. 11 ; 2 Tim. iii. 16.

“ And do the people read this book or is it written in a language that only a few can understand ?”

“ No,” said the old man, “ it is written in our own tongue, and so plainly expressed, that the wayfaring man though a fool, can hardly fail to understand it ;<sup>8</sup> it is true that some read the book carelessly, and others forget the contents,<sup>9</sup> but still they are without excuse, for the invitations it contains so plain and encouraging,<sup>1</sup> and its denunciations so awful and alarming, that it is wonderful indeed how any can attend to them.”<sup>2</sup>

are wise and wash in the fountain, finding what blessings they have received themselves, are always anxious to persuade others to do the same.”<sup>3</sup>

“ And after they have once been there, I think you said that they were perfectly healed, and were never again in danger from the prevailing sickness ?”

“ Not so,” said he, “ but they must often go to the fountain whilst they dwell here ; for they are so continually contracting pollution, from the very nature of our soil, that unless they do so, they would soon become as unclean as they were before.<sup>4</sup> Moreover, they are often liable to catch the malady again from others, or to suffer from relapses themselves.<sup>5</sup> These attacks, however, are not fatal to those who wash in the foun-

<sup>3</sup> 2 Cor. v. 20.

<sup>4</sup> Phil. ii. 12, iii. 12—16 ; 1 Pet. ii. 4 ; Rev. iii. 3, 5, 11.

<sup>5</sup> Mark xiv. 38 ; Gal. vi. 1 ; 1 Pet. v. 8.

tain,<sup>6</sup> though they produce effects but very hurtful and disfiguring.<sup>7</sup> To prevent their sickness from becoming dangerous, the Lord of this land has mercifully appointed, that those who are sick, should be provided with the best advice, and have all kinds of remedies applied for their cure. Sometimes these diseases are so inveterate, that it is necessary even to pluck out a right eye or to cut off a right hand for their removal; but this is done so skilfully that it never fails to yield relief.<sup>8</sup> The good Physician<sup>9</sup> who presides over the patients, can open the blind eyes, and unstop

you could not fail to love him, for his whole soul is devoted to the comfort and blessing of those under his care. He favours them with his society,<sup>2</sup> and often carries the young and feeble ones in his own bosom."<sup>3</sup>

“ And is there help enough for all who need healing ?”

“ For all,” said the old man; “ none are ever refused, but those, who fancying that they are whole, and need not a Physician, never apply for advice, and so perish.”<sup>4</sup>

Whilst he was talking to me, I saw several of the patients, whom he had described, pass by; they had evidently suffered much, they bore the marks of pain and weariness,<sup>5</sup> and some were of

<sup>2</sup> John xiv. 18—23; 1 Cor. vi. 19, 20; 2 Cor. vi. 16; Rev. iii. 20.

<sup>3</sup> Isa. xl. 11; Luke xv. 5.

<sup>4</sup> John v. 40, vi. 36, 64.

<sup>5</sup> Prov. iii. 11, 12; Heb. xii. 6—11; Rev. vii. 14.



described, who had  
right eyes, but in the midst c  
bles there was a gladness an  
in their very steps,<sup>6</sup> their  
lifted up in thankful gratit  
who had wounded, and wh  
made whole;<sup>8</sup> and whilst t  
singing and giving tha  
company of those bright  
I had before seen appoa  
in a moment their face  
light, so that I could  
upon them, a bright  
them, and they wer  
my sight.

THE  
GOSSAMER THREADS.

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THERE is a state between sleeping and waking, in which we can hardly be said to dream, and yet in which visions pass clearly before our mental sight. It was in such a state as this, that I once witnessed a scene which I longed to have for ever impressed upon my mind. I saw a wide open plain, crowded with persons all hurrying to and fro, as if intent on some important business, which so occupied their minds, as to render them incapable of directing their attention to any thing else.<sup>1</sup> I could not well discover

<sup>1</sup> Ps. xxxix. 6.

they sought. - While some of  
of some, that my curiosity mig  
tified, another sight presented  
observed that these people, wh  
themselves free to go whither th  
were all carefully watched by e  
who were hovering about in th  
who acted under the directio  
who was their prince.<sup>3</sup> Th  
these bad spirits, was to drav  
ple into their power, without  
ceiving it; indeed the succe  
plots seemed mainly to depen  
concealing the mischief they v  
Their artifices consisted in tr  
tangle the limbs of those on

practised eye could discover them. They diligently sought out the youngest, some of whom they gradually so entangled, that all their further attempts to run were useless. Those who were not yet ensnared, frequently knelt down and lifted their eyes and hands upwards,<sup>5</sup> and I saw that whenever they did this, they had strength given them to go on their ways with fresh vigour;<sup>6</sup> therefore, to hinder them from doing so, their adversaries would tie gossamer threads around them, so as to make the posture of kneeling both painful and difficult, and they sometimes accomplished the same end, by twisting threads about their persons, and persuading them that it would be better to lie down and rest, for they were weary with effort and wanted repose.<sup>7</sup> Then, to keep the eye

<sup>5</sup> Eph. vi. 18; Phil. iv. 6; 1 Pet. iv. 7.

<sup>6</sup> Ps. cxix. 32; Isa. xl. 29—31.

<sup>7</sup> Prov. xv. 19, xix. 15, xxiv. 30—34; Matt. xxv. 26; Heb. vi. 12.

from looking up,  
thread around it, and draw it  
wards the earth, where they would  
some attractive object in order to  
it fixed there.<sup>8</sup> Over the sight of  
a veil was thrown, curiously wrought  
of these threads, which, though themselves  
invisible, occasioned total blindness.<sup>9</sup> Over the eyes of others  
malicious foes would cast a net-work  
skilfully woven, that it made all objects  
appear to be of the colour in which  
wished them to be seen. Some,  
haps, were panting with thirst,  
longed for a cooling stream, and immediately  
before them there seemed  
at a distance a clear fountain

that these deceptions were especially practised, when the people were trying to read in an open book, in which the way of deliverance from the machinations of the evil spirits was pointed out, and a description given of the glories which awaited those, who escaped from their power.<sup>2</sup> A clear bright light was always shining around this book, by which even those who ran could see to read it.<sup>3</sup> The plots and devices of the evil spirits, whose vigilance was untiring were sometimes directed in one way, and sometimes in another ;<sup>4</sup> often the gossamer threads were twined round the feet of those who sought to escape from their power, in order to hinder their running, and at another time they were woven into fine nets, which were spread over the ground, so that it was almost

<sup>2</sup> Ps. xix. 7—11 ; 2 Tim. iii. 15—17.

<sup>3</sup> Hab. ii. 2 ; John xvi. 13—15 ; 1 John ii. 20.

<sup>4</sup> Eph. vi. 11, 12 ; 1 Pet. v. 8, 9.

liarity about these *lucanus*, ...  
that though at first so fine, it  
gradually thicker the longer it  
worn. If any tried to break through  
they first discovered that they  
tangled therein, the task was  
cult, but if they allowed them  
long about their limbs, before  
the attempt, then their flesh was  
galled and wounded with it.  
Indeed, none would have succeeded  
they been left to their own power,  
though their enemies were mighty,  
was one stronger than they,  
continually watching over the  
entrance of the plain, and sending

anoint with salve, the eyes of the men who tried to read the book,<sup>7</sup> in order that they might see, and would help others to cut the gossamer threads by which they were bound.<sup>8</sup> They never forced them to do this against their will, but they stimulated them to effort, by setting before them the happiness which awaited those, who should break the bands by which they were tied; and then they would help them to kneel and ask for strength, and every time they knelt the task became more easy, and the threads gradually snapped which hindered their doing so;<sup>9</sup> and then, too, the strings which held down their eyes were broken asunder, and they were able to lift them upwards, and to behold the bright scenes which were in the heavens above their heads.

<sup>7</sup> 2 Cor. iii. 14; Rev. iii. 18.

<sup>8</sup> Ps. xci. 11; Heb. i. 14.

<sup>9</sup> Luke xviii. 1; Rom. xii. 12; Eph. vi. 18.



approached and explained to  
these wonders meant. " Look,  
" more nearly at these people,  
will observe that the younges  
equally entangled with their  
though they are constantly liab  
come so. These threads are be  
no sooner does any one begin t  
in the least evil thing, than he  
to fall into it again and agai  
you see by degrees the thro  
into cords, by which they are  
bound. Our efforts are direct  
nistering spirits, to stir up the  
those whom we guard, to consi  
fulness: not only do we war

the things around them in false colours. But look again," said he, "and behold the end of those who have suffered themselves to be finally entangled and overcome;<sup>1</sup> see how the gossamer threads have grown into strong cords, with which their enemies are now binding them hand and foot, and carrying them away helpless and hopeless to utter darkness and despair.<sup>2</sup> And now witness another sight," said the good spirit, "on which only for a moment you are permitted to gaze." Then I looked, and lo! over the plain was there an army of spirits like himself, and in the midst of them one like unto the Son of Man, who held in his hand bright crowns, radiant and sparkling, and these he gave to the spirits around him, who at his bidding alighted on the plain, and bore off from it on their wings; those who had

<sup>1</sup> 2 Pet. ii. 19—22.

<sup>2</sup> Matt. xiii. 30, xxii. 13, xxv. 30, 48.

were placed the golden crow  
they joined the angels in  
triumph and praise,<sup>5</sup> ascribing  
to Him who had given them th

The goodly vision soon vani  
the sounds of the celestial harr  
away ; but I thought of the  
had witnessed, the miserable et  
whose evil habits had made  
prey of their cruel enemy the  
the power of the air, and of tl  
ness of those, who by patien  
ance in well-doing, had sougl  
tained glory, honour, and  
life,<sup>6</sup> and I resolved diliger

discover by what threads I was bound, that I might earnestly seek by the pitifulness of God's mercy, to be for ever loosed from them.

THE END.

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